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THE  
PLEASURES  
OF  
CONTEMPLATION, 456  
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BEING

*A desultory investigation of the Harmonies, Beauties,  
and Benefits of Nature :*

INCLUDING A  
JUSTIFICATION OF THE WAYS OF GOD TO MAN,  
AND  
A GLIMPSE OF HIS SOVEREIGN BEAUTY.

THE WHOLE

Intended as a source of pleasurable information to the studious,  
comfort to the unfortunate, and consolatory evidence to the  
doubtful child of affliction, that God only afflicts him  
to-day, in order to reward him to-morrow.

Pleasure and Love command, their lectures teach ;  
With more than mortal eloquence they preach  
Ye Connoisseurs and Epicures come here !  
'Tis Pleasure calls—lend an attentive ear.

For he who humbly views the works of God :  
His sov'reign beauty, and his sov'reign good ;  
Who contemplates his benefits around—  
That man a *Paradise* on earth has found.

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BY THE AUTHOR OF "*THE PLEASURES OF DEATH.*"

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*Donnan, Thomas*  
TO WHICH IS ADDED, SOME  
CAUSES OF

POPULAR POVERTY,  
ARISING FROM THE ENRICHING NATURE OF  
INTEREST, RENTS, DUTIES, INHERITANCES,  
AND CHURCH ESTABLISHMENTS.

Investigated in their principles and consequences.

*Small, C.*  
BY DR. BLATCHLY, OF NEW YORK.

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The destruction of the poor is their poverty.—Solomon.

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PHILADELPHIA .

PUBLISHED BY EASTWICK & STACY.

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# PLEASURES OF CONTEMPLATION.

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## CHAPTER I.

*Preliminary remarks on the design of this work.*

Reader AH!! do be candid! read this book  
Before you judge it from a partial look ;  
The tender author you should near distress !  
He is your friend, that points to happiness.

Four days ago, being in conversation with an old intelligent acquaintance, on the present pressure of the times, it being February 27, 1817; he asked me, if I read the following \*remarks of Voltaire on the disorders observable in Creation. I answered in the affirmative. I also

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\* "Who can without horror," says this sophistical philosopher, "consider the whole earth as the empire of destruction." It abounds in wonders; it abounds also in victims; it is a vast field of carnage and contagion! — Every species is without pity; pursued and torn to pieces, through the earth and air and water! In man there is more wretchedness than in all other animals put together. He smarts continually under two scourges, which other animals never feel; anxiety and listlessness in appetite, which make him weary of himself.—He loves life, and yet he knows that he must die. If he enjoys some transient good, for which he is thankful to heaven, he suffers various evils, and is at last devoured by worms. This knowledge is his fatal prerogative: other animals have it not. He feels it every moment rankling and corroding in his breast: yet he spends the transient moment of his existence, in diffusing the misery he suffers; in cutting the throats of his fellow creatures for pay; in cheating and being cheated; in robbing and being robbed; in serving that he may command; and in repenting of all that he does. The bulk of mankind are nothing more than a croud of wretches, equally criminal and unfortunate; and the globe contains rather carcasses than men. I tremble upon a review of this dreadful picture, to find that it implies a complaint against Providence; and I wish that I had never been born."

interrogated him thus, "and do you really believe, his remarks to be true?" he answered he did generally. I then told him, that I had formerly been too much of his opinion; which produced in me the most painful sensations and distressing doubts and, that this led me to examine the subject seriously in my own mind, and that I would venture to assure him that in six weeks from that day, I would compose a simple unadorned and even untranscribed performance, which would constrain him to acknowledge that Voltaire, though one of the greatest of modern philosophers was incorrect in his complaint against Providence. This intelligent gentleman, who is also a professor of the christian Religion; could not believe it possible that I could accomplish my engagement, as aforesaid. However, I trust he who oftentimes makes use of the weak things of this world to confound the things which are mighty, and the foolish things to confound the wisdom of those who are wise in their own conceit; that no man might glory in man, but that Christ might be all in all, to the Glory of God. I hope and trust he will in his infinite goodness, enable a poor frail child of misfortune, to prove to the perfect satisfaction of all candid readers; whether sectarians or anti-sectarians, that God is by no means impeachable, for the numerous ills observable on this terraqueous globe, but on the contrary; that he is the most excellent of all excellent beings, great in Goodness, and good in Greatness; and does all things in his power\* for the happiness and comfort of his rational offspring, consistent always with his own immutable attributes, and our neces-

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\* "The gospel of Christ bears too hard upon the pleasures of mankind, and lays us under too severe restraints?"

"Does it then rob us of any pleasures worthy the rational nature? It restrains us, indeed, but it only restrains us from things that would do us harm, and make us and our fellow creatures miserable. It admits of every rational, manly, benevolent, and humane pleasure. Nay, it allows every sensual enjoyment that is consistent with the real good, and true happiness, of the whole compound nature of man. It enjoins every thing that can do us good, and it prohibits every thing that will do us harm, under penalties of the most alarming kind. Could a Being of infinite benevolence and perfection do better, or act otherwise consistently with those perfections?"

sary free agency. Another circumstance I would mention, which stimulated me to commence without further procrastination, my simplified justification, of the ways of Providence, viz. perusing this afternoon in the "Shamroque" on account of the unexampled sufferings of the poor in Great Britain and Ireland, many of whom have absolutely died of starvation, I transcribed the subsequent paragraph verbatim therefrom, to wit:

"Extract from the Dublin Evening-Post, of Nov. 14th. 1816. In Waterford there has been a public meeting, at which the Bishop of the diocess presided. The town of Larne, however, as above stated exceeded Waterford in munificence. Larne produced /2000, while Waterford is stated to have produced less then /100, indeed it must have been so. The uncharitable niggardliness of the Lawns'd chairman, operated as a baneful example, the right rev. bishops diocess is valued (in the kings books) at /6000 per annum, but is worth about /20,000, this man of God put opposite his name the sum of /10." This instance of reprehensible niggardliness in the above Right Rev. Father in God, I intend shall not pass without at least a mild animadversion in the subsequent investigation. I shall demonstrate, that such man as the above, as well, as their abettors, supporters and defenders. are the primary cause of the many disorders and miseries of humanity, and not the great Jehovah. Yes, I shall prove that, "*they who allow oppression share the crime*" and if they are miserable it is only a just and equitable re-action of a kind and gracious providence, for their base and abominable servility, or as they call it *loyalty!!!* to man their worse enemy and ingratitude to God their best friend. No subject surely can be more interesting to perishing mortals, than the present one. And indeed I cannot find language to express the ardent desire I feel to do it justice, much less to clothe the thoughts which croud into my mind, in justification of the way of God to man, they beggar discription.

"HEAV'N from all creatures hides the book of fate,  
All but the page prescrib'd their present state ;  
From brutes what men, from men what spirits know ;  
Or who could suffer being here below ?



The lamb thy riot dooms to bleed to-day,  
 Had he thy reason, would he skip and play ?  
 Pleas'd to the last, he crops the flow'ry food,  
 And licks the hand just rais'd to shed his blood.  
 Oh blindless to the future! kindly giv'n,  
 That each may fill the circle mark'd by heav'n ;  
 Who sees with equal eyes as God of all,  
 A hero perish, or a sparrow fall ;  
 Atoms or systems into ruin hurl'd,  
 And now a bubble burst, and now a world.

Hope humbly then ; with trembling pinions soar ;  
 Wait the great teacher Death ; and God adore.  
 What future bliss he gives not thee to know,  
 But gives that hope to be thy blessing now.  
 Hope springs eternal in the human breast :  
 Man never is, but always to BE blest.  
 The soul, uneasy, and confin'd from home,  
 Rests and expatiates in a life to come.

Lo, the poor Indian ! whose untutor'd mind  
 Sees God in clouds, or hears him in the wind ;  
 His soul proud science never taught to stray  
 Far as the Solar Walk, or Milky Way ;  
 Yet simple nature to his hope has giv'n,  
 Behind the cloud-topt hill, a humbler heav'n,  
 Some safer world in depth of woods embrac'd,  
 Some happier island in the wat'ry waste :  
 Where slaves once more their native land behold,  
 No fiends torment, no Christians thirst for gold.  
 To BE, contents his natural desire ;  
 He asks no angel's wing, no seraph's fire :  
 But thinks admitted to that equal sky,  
 His faithful dog shall bear him company.

Go, wiser thou ! and in thy scale of sense,  
 Weigh thy opinion against Providence ;  
 Call imperfection what thou fanciest such ;  
 Say here he gives too little, there too much :  
 In pride, in reas'ning pride, our error lies ;  
 All quit their sphere, and rush into the skies,  
 Pride still is aiming at the blest abode ;  
 Men would be angels, angels would be gods.  
 Aspiring to be gods, if angels fell,  
 Aspiring to be angels, men rebel :  
 And who but wishes to invert the laws  
 Of ORDER, sins against th' ETERNAL CAUSE.

## CHAPTER II.

*Desultory strictures on the wonderful and benevolent works of God, observable in the book of creation, contrasted with the cruel and malevolent works of man, and their just re-action.*

“ The spacious firmament on high,  
With all the blue etherial sky,  
And spangled heav’ns, a shining frame,  
Their great original proclaim :  
Th’ unwaried sun from day to day ;  
Does his Creator’s pow’r display ;  
And publishes to ev’ry land,  
The work of an Almighty hand.”

I shall suggest but few remarks on the harmonies and beauties of nature, particularly observable in the planetary system, as I have dwelt largely thereon, in a number of my antecedent publications, and I wish as much as possible to avoid a sameness in my writings; and, especially as I am more solicitous to exhibit a glimpse of the benefits, than the wonders of creation, in order to justify the ways of God to man, which is my primary object in this work. I also wish to particularize a few reasonable as well as philosophical arguments, to controvert *the fallacious objections of Voltaire against Providence*, for my own consolation, when I behold old age starving and innocence perishing for want of the trimmings of the unfeeling rich booby’s wardrobe, and the offals of the fraudulent epicurian’s kitchen. I would likewise particularly wish to handle this most important subject, in such a manner, that it might be an eternal benefit to my ungrateful cotemporaries. Herein I will endeavour to fulfil our adorable redeemers injunction “*do good to them who dispitefully use you.*”

This animadversion I will endeavour to justify and elucidate in a subsequent chapter, wherein I hope to demonstrate that I neither solicit nor regard their praise, nor deprecate their censure.

Every intelligent observer of nature will agree with me in this assertion, viz. that no individual naturalist, nor, indeed, all that is, or ever was in the world, could

delineate the harmonies, the beauties and benefits of one single species of medicinal plants. Who then can delineate the beauties and benefits of the millions of vegetables, minérales, and fossils, spread profusely by the liberal hand of a kind Providence over the face of the whole earth. Who can examine the diameter, as well as the circumference of this terraqueous globe and not be astonished; yet as time is but a moment compared to eternity, so this earth is but a point compared to immensity. The sun which is the centre of our solar system, is 900,000 times larger than our earth, according to the computation of Sir Isaac Newton. Yet that glorious luminary, with all his attendant planets and their satellites, are but a small part of the grand machinery of the universe. How can a creature so feeble as man, and he the feeblest and frailest of his species, attempt to exhibit even a glimpse of architecture so infinite, so amazing, so profound. As I am dazzled while attempting to view the wonderful works of the God of nature in magnitude, I will commence my investigation by a miniature exhibition of a small part of the diminutive beauties and benefits of nature, and will look myself (and endeavour to stimulate my readers to do the same) with careful though desultory gradation, through nature, up to nature's God. There are animalculas invisible, unless a microscope is used? who show the infinite ingenuity of our Creator, as much as the planetary system. A drop of water contain fishes with fins as perfect in their nature as the whale, and insects with claws have been seen by the aid of a good microscope, on the body of a flea. Indeed it is my firm belief, and that belief is supported by analogy, that there are animalculas living in the tubes of plants, who exhibit the infinite ingenuity, as also, participate the beneficence of the supreme architect of nature. We are as ignorant of the laws by which they are governed and preserved, as we are of the laws by which the celestial spheres are governed. Many readers will no doubt consider the supposition of the existence of animalculas in the tubes of plants, and the antheroe of flowers as an absurdity. But, I would ask such cavillers which is the greatest phenomenon, the existence of thousands of animals with fins, in a single drop of water,



which have been counted by the celebrated natural philosopher Leewenhock, or the existence of millions of animalculas in the tubes of each odoriferous flower. The fact is, all parts of nature contain animals, either in miniature or magnitude, capable of participating the plenitude of the divine liberality. And does not the formation of one diminutive animalcula with all the apparatus of animal life, such as the nerves, the arteries, the sinews, the veins, &c. &c. &c. display the infinite wisdom and goodness of God, as much as the formation of the enormous mammoth. Without any manner of doubt. However, my design is not so much to demonstrate the infinite ingenuity manifested in the formation of insects or mammoths, men or angels, but, rather to show, that nature or rather the God of nature, has made no animal in vain, or without the view of rendering it as happy as the nature of its existence is capable of participating. Thus the animalculas find in a tulip a magnificent globe, a dew drop therein to them is a mighty ocean, the corolla thereof is to them the most luxuriant food of the colour of gold, like mountains of manna. They quaff nectar in abundance, from rivers where the honey-bee can only gain a taste? They can also see with their little spherical eyes, a thousand harmonies, beauties, and benefits, which none but an angel could delineate, and even then no mortal would believe the delineation to be correct. We will allow that these ephemeral beings are but of short duration, a day with us is an age to them; but remember *that day they are happy, and that is all I wish to prove.*

There is a regular gradation, inconceivable beauty and infinite beneficence observable between the smallest animalcula and the largest animal on earth. The different species and genera of insects, as well as animals, are certainly innumerable; yet every one collectively, or individually, whether local or itinerant are plentifully supplied by nature, with the aliment most suitable for them, and they are all as blessed as they can be. To every species of animal, from miniature to magnitude, there is a species of plant or insect, which serve them for food plentifully provided by nature. Here it will be objected by those who wish to find fault with Providence,

“ why should the weaker animal be subject to the stronger, is it not cruel for the strong to devour and destroy the weaker, through earth, air, and water? The spider destroys the fly, the woodpecker the spider, the vulture devours the woodpecker, &c.? I answer thus. Nature is so prolific, that it is necessary to appropriate one part of animals for aliament to others. Were it not for this economy, the earth, air, and water, would swarm with animals like the locusts of Egypt, or the shoals of herring in the north of Europe, and would finally produce stagnation in the waters, and contagion in the air; and thus destroy or disorganize that necessary equilibrium, by which the universe is supported. But where is the cruelty manifested in this order of nature. I would ask which is best for the insect, or the small fish, or the little bird, to live and feel the decripitude of old age, and then die a lingering painful death, or to enjoy its day of happiness, in the vigour of life, and then die instantaneously without pain? which is generally, if not always the case, with animals which are devoured by the larger species. Man is the only animal that tortures man, as well as the brute creation. The cat may indeed play with the mouse, but will not torture it. The interrogation is simple, the answer must be obvious, and the wise complaining philosopher is silenced by common sense. The brightest and best of naturalists could not give a correct view of the harmony existing between a single species of animal, and the species of plant provided by nature for its aliment; how then can the weakest and frailest of men, who is not even the fragment of a naturalist, give a glimpse of the countless millions spread over the face of the earth. It is a noble employment for men of capacious and comprehensive minds, to study Botany, Anatomy, Chemistry, Philosophy, and Astronomy, if they do it from pure motives; namely, to gain a glimpse of, and forthwith to adore with supreme gratitude and humility the celestial architect, and contemplate with admiration his sovereign beauty. But if their primary object is transitory, praise, or pecuniary gain, “ verily they have their reward.” For my part, I find it commands all my reflecting powers to investigate the motions and mechanism of one insect. The musquetto in its insect state, while in the water, I

have viewed with admiration. It is truly worthy the attention and trouble of the intelligent enquirer after truth, to examine the most diminutive insect through a good magnifying lens, or solar microscope; he would be forthwith constrained to acknowledge, that not only a man but a moth, is "fearfully and wonderfully made." I have read with interest Colles' description of the astonishing beauties and harmonies in the minute creation. It would be an employment worthy a first rate natural philosopher, to establish in each city in the United States, not only oraries for the investigation of creation in magnitude, but also solar microscopes to view it in minature. For the information of those who are unacquainted with the solar microscope, I would observe, that *it is placed in a room completely darkened*; the light of the sun, however, is transmitted in a horizontal direction through a magnifying lens; the appearance of the object to be magnified is forthwith thrown upon a white sheet. The reader is intreated for a moment to view with his intellectual eyes, insects which he has, no doubt, often with his bodily eyes beheld without any interest, and as little idea of the infinite ingenuity manifested in their formation. In most parts of America the musquetto is seen as a diminutive, but felt as a formidable insect.

"The Musquetto, or gnat insect, in its middle state, between a maggot and a musquetto, may be found abundantly in rain water. It makes an astonishing appearance when magnified on the screene to the length of six or eight feet, when the bulk is magnified more than five hundred and seventy million times. The pulse may be visibly seen to beat, in the dark central part, which appears to be two great veins, or blood vessels, as they sometimes separate, so that light may be seen between them. In the head, the muscles which move the jaws may frequently be seen working. The blood may also be observed moving in the transparent part contiguous to the dark central part, but no words can sufficiently describe it.

"This creature after it passes the state of an insect gets wings, and becomes an inhabitant of the air; and what is most amazing, that although a minute ago it was

an inhabitant of the water, it would now be drowned if plunged therein.

“The Louse is an ugly insect well known, which upon the screen of the solar microscope appears four or five feet long: it is commonly bred on the head. People generally think that the louse found on the body is different from that got on the head; but the microscope discovers no such difference: and we may be certain, that when people are dirty, and do not shift their linen frequently, the lice, when they get there, will lay their nits and eggs, where they will breed rapidly, because the nourishment they get on the body, they prefer to what they get on the head. Its magnified appearance is five or six feet long; the motion of its limbs, exceedingly rapid and nimble.

“Mr. Baker, in his treatise on the microscope, vol. 2, page 181, says, that in 8 weeks a louse may see 5000 of its descendants. This was experienced by Mr. Lieuwenhoek, who put two females into a black silk stocking which he wore both day and night; by which he discovered the progression of the increase as before mentioned.

The flea is another well know little insect, covered all over with black, hard shelly plates, curiously joined and folded over one another, in such a manner as to comply with all the nimble motions and activity of the animal. The solar microscope shows it four or five feet long. The scales are curiously polished, and beset about the edges with long spikes; it has six legs, four of which are joined on at the breast. When it leaps, it folds these legs short one within another; so that exerting their spring all at the same instant, it is sufficiently elastic to carry the creature to an incredible distance.

“Two things in this creature seem to deserve our consideration: to wit, their surprising agility, and their prodigious strength. It can leap above a hundred times its own length, as has been, and may be easily proved by experiment. What vigorous muscles! how weak and sluggish in proportion to its bulk is the horse, the camel, or the elephant, if compared with this puny insect!

“Cheese mites, although scarcely visible to the naked eye, are magnified apparently as large as rats; moving



through lumps of chesse with surprising agility. Their bodies are round and plump, and thinly beset with long hairs.

“In vinegar and sour paste, a number of animalcules may be seen, exactly resemble eels, and exceedingly lively in their motions.

“As spiders cast their skins, and leave them in their web, and as there are skins very different in size to be found in cobwebs, it is very probable they cast their skins frequently: this enables us to procure the skin of their legs, which, when magnified, and measured on the screen are twenty feet in length, considerably thicker than a man's body, and are covered with bristles surprisingly large.

“Mr. Barker says, that the contexture of the web, and their manner of weaving it, are the discovery of the microscope; that the spider has five little teats, from whence a gummy liquor proceeds, which hardens in the air, and becomes a string or thread, strong enough to bear five or six times the weight of the spider's body. The threads are finer and coarser, according to the size of the spider, and what is very singular, they can wind up or take the thread again into their bodies, and raise themselves up when any thing disturbs them in their descent.

“There is a very great variety in the texture, formation, and ornaments on the wings of insects: some are composed of thin films, supported by strong bony ribs, some of which are covered with short feathers like the tiles of a house, as in moths and butterflies: some are stuck over with short bristles: others have short wings, as the gray and white feather moth. Many are adorned with rows of feather moth. Many are adorned with rows of feather along their ridges, and borders of feathers round the edge; some have hairs, and others hooks, placed with great regularity and order.

“Those conversant in microscopes, need not be informed, that the beautiful colours on the wings of moths and butterflies, are owing to elegant minute feathers, ending in quills, and placed with great exactness in orderly rows, as, when rubbed off, the holes they come from show.

“It is generally believed, that an eel has no scales;

but if its slime be wiped clean away, and the skin be examined with the microscope, it will be found covered with exceeding small scales, ranged in a very orderly manner, and I believe very few fish, unless they have shells are without scales.

"The farina of flowers, is that fine mealy powder which is found on the little pendant tops of almost every flower: its colour is different in flowers of different kinds. It was formerly imagined to be a mere excrementitious and unnecessary part of the plant; but the microscope has discovered, that all the minute grains of this powder, are regular, uniform, beautiful bodies, constantly of the same figure and size, in plants of the same species, but in different kinds of plants, are as different as the plants themselves.

"The seeds of plants provide an ample field for the employment of the microscope; the ancients imagined the capillary plants, and many other kinds, produced no seed, and their mistake could never have been rectified by the naked eye; but the microscope has shown, that the several pieces of fern, hartstongue, maidenhair, &c. are so far from being barren, that they are amazingly fruitful; that the seed vessels are on the backs of the leaves, and that the dust which flies off when we meddle with them, is nothing but their minute seeds. These seed vessels appear to the naked eye like a black or brown scurf on the back side of the leaf; but when viewed by the microscope, they resemble little circular tubes divided into many cells, containing seeds. When the seed is ripe, the vessels fly open with a spring, and spirt the seed out on every side, in the form of dust; and if at that season, some of the leaves are put in a paper cone, and that be held to the ear, the seed vessels may be heard to burst, with a considerable noise; some of these minute vessels, contain at least one hundred seeds, invisible to the naked eye.

"The dust of the fungus pulverulentus, or puff ball, seems to the naked eye like smoke or vapour; but when magnified by one of the greatest magnifiers, (for else it cannot be distinguished), it appears to be an infinite number of little globules, of an orange colour, somewhat trans-

parent, whose diameter is not more than the fifth part of that of a hair.

“The Weevil and Wolf are two kinds of insects which do abundance of mischief to all sorts of grain, by eating into them, and devouring all their substance; and as the account of them may be some advantage to the farmer, we shall publish it at large.

“The Weevil is somewhat bigger than a large louse, with two pretty, jointed, tufted horns, and a trunk, or piercer, with which it, gnaws its way into the heart of the grain, either to seek for food, or deposit its eggs there.

“By keeping these creatures in glass tubes, with some grains of wheat it will be found that the female perforates a grain and therein deposits a single oblong egg, or two at most, (a grain of wheat being unable to maintain above one or two when hatched) and this she does to five or six grains every day, for several days together. These eggs not above the size of a grain of sand, in about seven days produce an odd sort of a white maggot, which wriggles its body pretty much, but is scarcely able to move from place to place, as indeed it has no occasion, being happily lodged by its parents where it has food enough. This maggot turns into an aurelia, which in about fourteen days, comes out a perfect weevil.

“Weevils when in the egg, or not come to their perfect state, are often devoured by mites.

“The wolf is a little white worm or maggot that infects granaries or corn chambers, and often does unspeakable damage.

“I call it a worm or maggot because under that form it does the mischief: though in its perfect state, it is really a small moth, whose wings are white, spotted with black.

“This little maggot has six legs, and as it creeps along, there issues from its mouth an exceeding fine thread or web, by which it fastens itself to every thing it touches, so that it cannot fall. Its mouth is armed with a pair of reddish forceps, or biting instruments, with which it gnaws its way, not only into wheat or other grain, but perforates even wooden beams, boxes, books, and almost any thing it meets with.

“Towards the end of summer, this pernicious insect (in corn chambers infested with them) may be seen crawl-

ing up the walls in great numbers, in search of proper places, where they may abide in safety during their continuance in their aurelia state : for, when the time of undergoing a change into that state approaches, they forsake their food, and the little cells they had formed of hollowed grains of corn, clotted together, by means of the web coming from their mouths, and wander about till they find some wood beam, or other body to their mind, into which they gnaw holes with their sharp fangs, capable of concealing them : and there enveloping themselves in a covering of their own spinning, soon become metamorphosed into dark coloured aurelias.

“ These aurelias continue all the winter inactive and harmless; but about April or May, as the weather grows warm, they are transformed anew, and come forth moths of the kind above described. They may then be seen in great numbers, taking little flights, or creeping along the walls ; and as they eat nothing in their fly state, are at that time not mischievous. But they soon couple and lay eggs, shaped like hen’s eggs, but not larger than a grain of sand, each female sixty or seventy, which by means of a tube at the end of her tail, she thrusts or insinuates into the little wrinkles, hollows, or crevices of the corn ; where, in about sixteen days, they hatch, and then the plague begins ; for, the minute worms or maggots immediately perforate the grain they were hatched upon, eat out the very heart of it, and with their webs cement other grains thereto, which they likewise scoop out and devour, leaving nothing but husks and dust, and such a quantity of their dung, as show them to be more voracious insects than the weevil.

“ The watchful observer has two opportunities of destroying these vermin, if they happen to be among his corn ; one is, when they forsake their food and ascend the walls, which they will sometimes almost cover : the other, when they appear in the moth state : at both these times they may be crushed to death against the walls, by clapping sacks upon them. But they may be exterminated still more effectually, if, closing up all the doors and windows, the corn chamber be filled with the fumes of brimstone, by leaving it burning on a pan of charcoal, without giving it any vent for twenty-four hours. Great caution



however, must be used, to open the windows and doors, and let all the fumes be entirely gone, before any body enters the place afterwards, for fear of suffocation. The fumes of the sulphur are in no wise hurtful to the corn.

“ The eyes of insects are amazing pieces of mechanism, whose structure and disposition, without the assistance of the microscope, would forever have been unknown to man.

“ Beetles, Dragon-flies, Bees, Wasps, Ants, common flies, butterflies, and many other insects have two crescents or immoveable caps, composing the greatest part of the head, and containing a prodigious number of little hemispheres, or round protuberances, placed with the utmost regularity and exactness in lines crossing each other, and resembling lattic work. These are a collection of eyes, so perfectly smooth and polished, that like so many mirrors they reflect the images of all outward objects. One may see the figure of a candle multiplied apparently to an indefinite number on their surface, shifting its beams into each eye, according to the motion given it, or the particular position of the observers hands; and as other creatures are obliged to turn their eyes to objects, this sort have some or other of their eyes always ready directed towards any objects which present themselves on any side. In short, all these little hemispheres are real eyes, having in the middle of each a minute lens and pupil, through which objects appear inverted, or topsyturvy as through a convex glass: this becomes also a small telescope, when there is a just focal distance between it and the lens of the microscope. It is also reasonable to suppose, that every lens has a distinct branch of the optic nerve ministering to it, and yet, that objects are not multiplied, or appear otherwise than single, any more than they do to us, who see not an object double, though we have two eyes.

“ Almost every man that has used a microscope has been entertained with a view of these minute eyes, and yet very few have well considered either the nature or number of them. Mr. Hook computed 14000 hemispheres in the two eyes of a drone; viz. 7000 in each eye.

Mr. Lieuwenhoek reckoned 6236 in a silk worm's two eyes, when in its fly state; 3181 in each eye of a beetle,

and 8000 in the two eyes of a common fly. The Libella, Adder-bolt or Draggon-fly, (called here the devil's darning needle) is the most remarkable of all insects for its large pearly eyes : which even with a common reading glass appear like the skin we call shagreen. Mr. Lieuwenhoek reckons in each eye of this creature 12544 linses, placed in a hexangular position, like a honey-comb, each having six others round it : which is also the order most common in other insects' eyes. He likewise observed in the centre of each lens, a minute, transparent spot, brighter than the rest, and supposed to be the pupil through which the rays of light are transmitted to the retina : this spot has three circles surrounding it, and seemed several times less than the diameter of the whole lens. We see here, in each lenticular surface, as much accuracy in the figure, elegance in the polish, and as much contrivance and beauty as in the eye of a whale, or an elephant, How delicate, how exquisitely delicate, must the filaments of the retina be which serve to each of these, since the whole picture of objects painted thereon must be millions of times less than the image of them painted on the human eye !

“ There can be no doubt, that lice, mites and multitudes of animalcules much smaller than these, have yet contrived and fashioned, to discern objects some thousands of times less than themselves : for so the minute particles they feed on, and many other things necessary for them to distinguish and know perfectly, must certainly be. What a power then of magnifying are such eyes endued with ! and what extraordinary discoveries might be made, were it possible to obtain glasses through which we could see as they do !

“ The common fly is adorned with beauties not to be conceived without a microscope. It is studded from head to tail with silver and black, and its body is all over beset with bristles pointing towards the tail. The head contains two large eyes, encircled with borders of silver hairs ; a wide mouth with a hairy trunk, or instrument to take in its food ; a pair of short horns, several stiff black bristles, and many other particulars discoverable by the microscope. The trunk consists of two parts folding over one another, and sheathed in the mouth : the extre-

mity thereof is sharp like a knife, for the separation of any thing: the two parts can also be formed occasionally, into a pair of lips for taking up a proper quantity of food; and by the fly's sucking in the air they become a kind of pump to draw up the juices of fruits, or other liquors.

"Some flies are much lighter coloured and more transparent than others; and in such, the motion of the intestines may be seen very distinctly, working from the stomach downwards, and also the motion of the lungs, contracting and dilating themselves alternately. Upon opening a fly, numberless veins may likewise be discovered, dispersed over the surface of the intestines, for the veins being blackish and the intestines white, they are plainly visible by the microscope, though 200,000 times slenderer than the hair of a man's beard. According to Mr. Lieuwenhoek, the diameter of 450 such veins is about equal to the diameter of a single hair of his beard, and, consequently, 200,000 of them put together would be about the bigness of such a hair.

"In most kind of flies the female is furnished with a moveable tube at the end of her tail, by extending which she can convey her eggs, or what are called fly-blows, into convenient holes and receptacles, either in flesh, or such other matters as may afford the young ones proper nourishment. From the eggs come forth minute worms, or maggots, which after feeding for a while, in a voracious manner, arriving at their full growth, become transformed into little brown aurelias, whence, after some time longer, they issue perfect flies.

"It would be endless to enumerate the different sorts of flies, which may be continually met with in the meadows, woods, and gardens, and impossible to describe their various plumes and decorations, surpassing in beauty all the magnificence and luxury of dress in the courts of the greatest princes. Every curious observer will find them out himself, and with amazement and adoration lift up his eyes from the creature to the Creator!

"The Ant is an object well worth our notice, being a creature of very singular structure. The head is large, and adorned with two pretty horns, each having twelve joints. Its eyes are protuberant and pearly; it has jaws sawlike, or indented, with seven little teeth that exactly

tally, opening sideways, and able to gape very wide asunder, by the help whereof it is often seen grasping and transporting bodies of three or four times its own bulk or weight. It is naturally divided into the head, the breast, and the belly, or tail, each of these parts joining to the other by a very slender ligament. From the breast part, three legs come forth on each side. The tail is armed with a sting, which the animal uses only when provoked; but then a poisonous liquor is conveyed by it into the wound which occasions pain and swelling. The whole body is cased over with a sort of armour, so hard, as scarcely to be penetrable by a lancet, and thick set with shining whitish bristles. The legs, &c. are also covered with hairs, but much smaller, and of a darker colour.

“ Upon opening an ant-hill, we see them carrying in their mouths, and securing, with great solicitude, small whitish bodies, usually called their eggs: these, however, are not eggs, but ants in their aurelia state, each encompassed with an integument of its own spinning. We might have conjectured this from the largeness in proportion to a perfect ant; but the microscope fully proves it by discovering to us their real eggs of an oblong figure, about the size of a grain of sand, ninety whereof would not extend the length of an inch, nor 170 be equal in bigness to one of these aurelia inclosed in its case. These minute eggs produce maggots, which, after a time, spin themselves coverings, become aurelias, and then ants. The parents’ affection for their young, in their aurelia state, is so strong, that, when danger threatens, they instantly run away with them, and will sooner die than leave them. There are several sorts of ants, differing both in size and colour; and towards the end of summer many of them are seen having four wings: these, Swammerdam says, are males, which have been frequently seen to cast off or drop their wings.

“ The French academy has published a curious account of ants, highly worthy of notice. Every ant’s nest has a straight hole leading into, about the depth of half an inch, which afterwards runs sloping downwards to the public magazine, where the grains they collect are stored up: and this is a different place from that where they rest and eat. Their corn being kept under ground



would shoot and grow, did they not prevent it by biting out the germen, or bud, before they lay it up; but this they constantly do, for if their corn be examined, no bud will be found therein, nor if sowed in the earth will it ever vegetate; were it, however, to lie continually in the ground, the moisture would occasion it to swell and rot, and make it unfit for food; but these inconveniences they find means to prevent, by their vigilance and labour, in the following manner:—They gather very small particles of dry earth, which they bring out of their holes every sun-shiny day, and place them in the heat; every one of them brings in her mouth a particle of this earth, lays it by the hole, and then goes to fetch another, so that, in a quarter of an hour, a vast number of such particles of dried earth are heaped round the hole; their corn is laid upon this earth when under ground, and covered with the same. When these particles of earth are brought out, they fetch out their corn likewise, and place it round this earth, making two heaps about the hole, one of dry particles of earth, and the other of grains of corn; last of all, they fetch out the remainder of their dry earth, whereon the corn was laid. They never go about this work unless the weather be clear, and the sun very hot; but when both are favourable, they perform it almost every day.

“The author of this account had found a nest of ants in a box of earth standing out from a window two stories high, whence they made excursions both upwards to the top of the house, where some corn lay in a garret, and downwards into a garden which the window overlooked. The situation of this nest obliged them to go up or down a great way before they could possibly meet with any thing; but he found, notwithstanding, that none of them ever returned empty, but every one brought a grain of wheat, rye, or oats, a small seed, or even a particle of dry earth, if nothing else could be got. Some travelled to the further end of the garden, and, with prodigious labour, brought heavy loads from thence. It required four hours, as he learned by frequent observation, to carry a pretty large grain or seed from the middle of the garden to the nest; and he computed therefrom, that an ant works as hard as a man who should carry a load

twelve miles a day. The pains these ants took to carry grains of corn up the wall, to the second story, climbing all the way with their heads downwards, must be exceedingly great: their weariness was shown by the frequent stops at the most convenient places, and some appeared so fatigued and spent that they could not reach the journey's end, in which case it was common to the strongest ants, which had carried home their load, come down again and help them. Sometimes they were so unfortunate as to fall down with their burden just in sight of home; but when this happened, they seldom lost their corn, but carried it up again. He saw one of the smallest ants carrying a large grain of wheat with incredible pains, when she and her load together tumbled back to the ground; going down to look for her, he found she had recovered the grain, and was ready to climb up again; this misfortune befel her three times, but she never let go her hold, nor was discouraged, till at last, her strength failing, she was forced to stop, and another ant assisted her to carry home her load to the public stock.

“How wonderful is the sagacity of these insects! how commendable their care, diligence, and labour! how generous their assistance of one another for the service of the community! how noble their public virtue, which is never neglected for the sake of private interest! in all these things, they deserve our notice and imitation. A contemplative mind will naturally turn its thoughts from the condition and government of ant-hills, to that of nations, and reflect that superior beings may possibly consider human kind, and all their solitudes and toils, pride, vanity, and ambition, with no more regard than we do the concerns of these little creatures.

“It would be endless to attempt to enumerate the various astonishing, and entertaining objects which may be exhibited by the microscope: we have, therefore, selected an account of those which have been displayed, in order to refresh or direct the memory of those who have attended the exhibition, and thereby to assist them to contemplate how weak, bungling, ill-shaped, and rugged, the nicest works of art are, when compared with the beautiful symmetry, accurate proportion, elegance and harmony of

form, together with the profusion of colouring, bed with the splendour of diamonds, rubies, and gold and silver, which are set forth on worms, buds and flowers; and what, in our estimation, are the productions of nature; I say, when we reflect on these things, our pride must be humbled, and we are compelled to acknowledge the superior wisdom and goodness of the beneficent creator and provider of all things.

We are indebted to the microscope for the knowledge that the distemper called the itch is occasioned by a multitude of exceedingly small animalcules, which reside under the cuticle, or scarf skin, of the human body, and, by their motion, produce the intolerable itching which compels the infected person to scratch, while moving their eggs, spreads the disease on other parts of the skin.

“We may hence account for this distemper being so very catching, since these animalcules, by simple contact, can easily pass from one person to another, having only a swift motion, but clinging to every thing they touch, and crawling as well upon the surface of the skin as under the outward skin, and a few being once introduced they multiply apace by the eggs they lay. The distemper may also be propagated in a like manner, by sheets, handkerchiefs, or gloves, used by itchy people, in which these animalcules may easily be harboured in such places, and will live out of the body two or three days.

“The discovery of these animalcules likewise explains the reason why this distemper is never to be cured by internal medicines, but requires lixivial washes, liniments, made up with salts, sulphurs, vitriols, or precipitate sublimate, or such kinds of re-



Were we to give a particular description of even a few of the insects with which we are most familiar\*, our little volume, which is circumscribed, would be concluded before we scarce commenced our investigation, and our time, which is likewise limited, would be ended before we even partially justified the ways of God to man. I would ask, where is the inhabitant of the air from the moth to the eagle, or of the sea from the shrimp to the whale, or of the earth from the mouse to the mammoth, that ever deviates from the laws of nature? I answer, not one, man only excepted. Yet man is the lord of the creation, in him is united both beauty and intelligence. He only can view the harmonies between each species of plants and animals, and the utility of minerals and fossils; he can with his lens see in a grain of sand a globe in miniature, and with his telescope behold millions of globes in magnitude, not observable to the naked eye, on the milky way; he can measure the distances of the planets from each other, and from the sun, the centre of the solar system; he can calculate the exact period an eclipse will take place even an age before the time, and not miss a minute in his calculation. He only of all animals can command fire, wind, and water to obey him, the wild beasts to fear him, the tame ones to serve him. The vegetable as well as animal creation is likewise subject to his dominion; he is sensible of these and innumerable other advantage, and yet, of all animals, he is the most ungrateful to the Divine author of all his mercies; he well knows that it is his duty to be kind to others as God is kind to him, yet of all monsters he is the most cruel; he sees the harmonies, beauties, and benefits of this terrestrial globe, and enjoys the countless fa-

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\* Even a brief history of the family, or republic of bees would take a volume to contain it. They, like the industrious ant. are systematical in their labour and architecture, and may be considered, not only the most useful, but the most domestic of their species. I recollect myself to have seen a small hive, which they built in a corner of the cabin of a vessel in one of the rivers of Africa, 200 miles from the sea shore, and while she was sailing up the said river. This will appear a phenomenon; but it is certainly a fact, for I was stung by one of them.



vours and blessings, resulting from the variation and contrasts of the seasons, yet scarce ever bows with grateful acknowledgements to the benevolent Being who supports him and the earth on which he crawls, as it were, in the palm of his benevolent hand. Spring crowns him with flowers, summer with yellow sheaves, autumn with purple fruit, and winter with ventulating storms and healthful snow. The seas and lakes are stored with fish, the vallies with medicinal herbage, the woodlands with spontaneous fruit, wine, oil, and honey for the aliment of man. I have seen the wine taken from the lofty palm tree, and drank it. I have eaten the palm oil with rice, as also the wild honey, and various wild fruits have I gathered, and participated in, in the forests of Africa, a land flowing with milk and honey, rendered so by the liberality of God, but metamorphosed to a dismal dungeon by the cruelty of man. This is a lamentable fact, and I know it. I am, no doubt, more desultory and inelegant in the composition of this performance than perhaps any of my other works. I have often, too often, attended too much to the jingle of words, have used a redundant phraseology, the flowers of rhetoric, the embellishment of fancy, when I wished to please as well as profit, and, of course, gain the praise of my readers, but calamity and the treachery of man has cured me of all such vain desires and fallacious motives. I now care no more for the praise of man, who will shortly, with myself, be the food of worms in the silent grave, than I do for the dust under my feet. My fundamental object in these strictures is to please, to honour, to glorify God, and be a benefit and consolation to his intelligent but unfortunate creatures, whom he has heavily afflicted from the most generous and benevolent motives, namely, to cure them of their inordinate love of earthly objects, and to stimulate them to seek their happiness in contemplating his sovereign beauty; their certain relief in fleeing to his outstretched arms of mercy; and their never failing refuge in his own sacred bosom. O! how sad a sight, and how often to be seen is the fulsome adulation of authors the most sensible and sublime, offered at the shrine of royalty. How often do we see the very first rate authors, the latchets of whose shoes I am not worthy to stoop down

and unloose, offering incense at the feet of the vilest and most villainous of men, because, forsooth, they were clothed with imperial robes, and seated upon a throne, to gain which they waded through the innocent blood of thousands of their fellow mortals. Beauty unchaste, and in disgrace is truly a sad sight; but the sight of genius thus degraded is a thousand times more sad, more sorrowful, more detestable. The author who tells the world plainly that he is a doctor of laws, by placing the letters L. L. D. opposite his name, in the title page of his book, or perhaps D. D. to shew he is doctor of divinity, or M. D. a doctor of medicine, or A. M. a master of arts. These literary and popular notifications demonstrates to every child of nature, that such an author, and with such authors the world is, and has been crowded, is not totally divested of what POPE calls "the never failing vice of fools;" I mean pride!! Such notifications, though customary, are certainly very unnatural. A man may be a professor of zoology, botany, mineralogy, but he is surely not a possessor of common sense, if he will have a tale to his name. However, such authors, who thus plainly and publicly expose their vanity are certainly to be pitied for their weakness; but the man of genius, who prostitutes his eminent talents to flatter royal villainy with a cringing servility, should be despised. Was I not writing for the consolation and comfort of the desperate child of misfortune, who sickens at the prospect this wicked world of mankind presents to his view, I would be necessitated to apologise for the present digression. But even this deviation from the rules of composition will answer the salutary purpose of convincing him as it has done myself, that calamity is the most necessary antidote to cure even men of genius of their inordinate love of sublimary praise and consequent vanity. And this species of pride, although commended by most, and considered trivial by all, I contend is a most destructive evil. I will not appeal to reason or common sense to consolidate this assertion, but rather to the source of truth himself. He very judiciously accuses the Jewish priests with a crime too common among our Christian preachers, namely, making long prayers to be heard of men, and he adds this awful apostrophe, "VERILY, THEY HAVE THEIR

REWARD," namely, the praise of capricious, petulant, and inconstant man. A POOR REWARD INDEED. I do not, nor will not censure, much less apply the above apostrophe to any individual author or individual sect. For though I could point out many fatal errors and deviations from the dictates of reason and common sense, nurtured and supported by religious and political parties INDIVIDUALLY, I will only point out errors which is destructive to human happiness GENERALLY. Notwithstanding authors who offer fulsome adulation to royal villainy, right honourable knavery, and right reverend imposition, however laborious, sublime, and super-eminent their works may be, do in fact, even by their servile dedications, apply the foregoing apostrophe to themselves. I can but pity such authors, (I will not add despise, though they merit the appellation) while I am astonished at their transcendent abilities. But wherefore am I not also a crouching servile wretch, writing for fame to please man rather than God, and offering incense at the shrine of aristocracy with a cringing servility. My good genii I may thank and calamity. I love to call my heavenly comforter and instructor by the above appellation, as Socrates used to do upwards of 2000 years ago, because it reminds me that he does not confine his benevolent comfort and counsel to Christendom alone, as many professors of religion very improperly suppose. The truth is,

His love extends to all the human race,  
As also countless worlds in boundless space,  
And circles all in one benign embrace.

This matter does not properly belong to this chapter, however, as utility, not method, is my object, and as the thoughts which strike my mind are true, and are very interesting, and very pleasing to me, I will put them down lest they slip my memory.

The blessed spirit of truth is ready to enlighten, instruct, and comfort every rational being from the frigid to the torrid zone, who are willing to receive his counsel and none but them. He can not force them to see and love the truth as free agents. He holds up the light,

yet they may shut their eyes and basely insult their own understandings. It is an absurdity to suppose that God could, and even if he could, that he would force a free agent to see, to love, to obey his truth. WHEN FORCE BEGINS, FREE AGENCY ENDS. What truth can be plainer than this, yet who believes it? I will add, if we are not free agents, (as millions of religionists boldly and unblushingly say) but animal machines, without liberty or will, we cannot be rewardable for any virtue, or punishable for any vice. But it is necessary not only to see but to obey the truth. As the good spirit can and does hold up the light of truth before our intellectual eyes, but cannot see for us, so likewise, even if we do see the truth, we must obey it for ourselves, he cannot do it for us ; the thing is impossible. God has made my mouth, but he cannot eat for me; he has graciously formed my corporeal and intellectual eyes and ears, but he can neither hear, nor see for me ; he has blessed me with reason, but he cannot reason for me, if he did, the reasoning would be his own, not mine. He does exhibit the light of Divine truth before the intellectual eyes of every man that cometh into the world, sage and savage, Pagan and Christian, Turk and Jew, Rev. man and layman. And with this blessed and gracious exhibition he sends calamity, misery, misfortune, almost to compel us to seek our refuge and happiness in him. But how seldom does even calamity cause the silly sons of men to turn from their worst enemy, man, to their best friend, GOD ; to cease worshipping their kings and priests and begin to worship, and, at least, to endeavour to serve and please him, and gain his approbation. We will reason for a moment on this most important subject : For if my simple spontaneous reasoning herein is true, there are millions of Theological books written by authors who could read Greek and talk Latin, and who called themselves in their title pages, Rev. *i. e.* Reverend, D. D. *i. e.* Doctors of Divinity, are totally untrue. And I may add, that if I advance the truth herein, there are clergyman who receive more wages for preaching the opposite error in one year than would keep me and my horse for twenty years. My mind is crowded with thoughts on this subject ; however, I must postpone them for the present, but first



must declare, that though many Christians, so called, contend that it is impossible for any but believers in the Gospel to enter the kingdom of heaven, I have found more hospitality among the savages of Africa than I have among the greatest professors of religion in Europe or America, and that in the time of my greatest need. I would mention one instance : a certain adventure once put me in their power, and they knew me to be a slaver—my only food was the spontaneous fruit of the forests, unless what they supplied, yet they never let me want. They had not sufficient food for themselves, yet they divided it without my solicitation,\* and gave me part without ever reproaching me. I cannot resist the inclination I feel for introducing an episode from “*AVENIA*,” page 125, which will elucidate my experience in the above instance. I must confess, of all my works, composed or compiled, published by myself or the booksellers, I feel the greatest predilection for “*AVENIA*,” because it was the first composition I attempted from the most generous motives, namely, to vindicate injured innocence, and advocate the rights of man ; and I believe I was assisted to prepare that book for the press by some supernatural power, for no person saw the MSS. much less corrected it, till it was sent to the press. And when I remember my profound ignorance, when I commenced writing that book, and that I did not know what a semicolon, a note of admiration, or quotation mark meant, I cannot help believing that the Almighty ordered it so that he might confound the wise, the scientific, the philosophic advocates of moral corruption, by the simple argumentation of an illiterate child of nature. The plan, the design, the arrangement of that Poem is, however, perfectly original, though the versification is imitated, as the title page specifies. I availed myself of similitudes I had seen, and copied pieces I had read. And where is the author the most profound that does not do the same, though, no doubt, more careful in their transposition than

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\* I have often asked Christians for a drink of water, and they would not give it : whereas *savages* have regaled me with palm wine without asking for it.

I was. Even Virgil, the prince of Latin poets, copied Homer also. Hear what Pope says on this point :

“If Achilles be absent from the army, on the score of a quarrel, through half the poem, Rinaldo is absent just as long on the same account. If Homer gives his hero a suit of celestial armour, Virgil and Tasso make the same present to theirs. Virgil has not only observed this close imitation of Homer, but where he had not led the way, supplied the want from other Greek authors. Thus the story of Sinon and the taking of Troy was copied (says Macrobius) almost word for word from Pesander, as the loves of Dido and Æneas are taken from those of Medæa and Jason, in Appolonius, and several others in the same manner.” See the preface to Pope’s *Homer’s Iliad*, published in folio, London, A. D. 1715.

Those who find fault with “*Avenia*” could, perhaps, compose a better poem on the same subject, but for my part, I must declare (though I have now an hundred times more acquired information, than I had fifteen years ago, when I commenced that performance) that I could not even now, with my utmost endeavours, prepare one equal to it, though all the books in the world were at my command.

It will be necessary, before we transcribe the episode, to inform the reader, that it is introduced in that part of the poem, where the Christians gain a reinforcement of 800 troops, which disheartens the prince and general of the African forces. The following day he is killed by stratagem, his army annihilated, his king and father, and family, and people butchered, and their city burned to the ground. What interests me so much in these melancholy verses is, the personal knowledge I have of the barbarity of the Christians, and the hospitality of the Africans. A new edition of *AVENIA*, which is now out of print, has been published by a bookseller, from a copy corrected and revised, gratis, by Dr. Atlee, a respectable and amiable physician of Philadelphia, whose urbanity is only commensurate with his erudition. I cannot forbear to express the gratitude I feel to this “*Friend*,” who, of his own accord, transcribed the whole book, though between three and four hundred pages.

" LOUVERTURE's fierce approach they think they hear,  
 In every wind, and ev'ry moment fear :  
 He like a fury toss'd the scatt'ring throng,  
 Drove waves on waves of trembling foes along.  
 So flees a herd of cows that hear dismay'd  
 The lion roaring through the midnight shade ;  
 On heaps they tumble with successful haste,  
 The savage seizes, draws, and rends the last.  
 Nor with less force the stern LOUVERTURE flew,  
 Still press'd the rout, and still the hindmost slew.  
 His chiefs pursue their leader with delight,  
 Rush furious on, and claim their native right ;  
 None stood behind, and none to plunder stood,  
 All fight heroic, prodigal of blood.  
 Now, lo! the prince beheld far on the sea,  
 Full twenty ships all plough the wat'ry way ;  
 Strait for the shore the tilting vessels stand,  
 Then furl their sails and anchor near the land ;  
 Each held full forty troops, a cruel train,  
 And each prepares to march the hostile plain.  
 The victors see, and sicken'd at the sight,  
 The victors see, and stop the flying fight,  
 And while the sight the sable host appals,  
 The robbers, trembling, gain their wooden walls ;  
 All, pale and panting, gain their ships, tho' late,  
 The ruffians breathe, deliver'd from their fate.

Now whirling down the skies the purple day,  
 Shot thro' the western clouds a dewy ray ;  
 Imperial Sol shrouds his refulgent light,  
 Then rose majestic, Cynthia, queen of night.  
 To melancholy rest the host retire,  
 And no sweet note sounds from the feather'd quire ;  
 Still with his lustre and his golden light,  
 Bright Phœbus docks the glorious queen of night ;  
 Wide o'er our mighty globe with pomp she drew  
 Her silver chariot, hung with pearly dew.  
 Now man and beast lie lush'd ; sleep steals away }  
 The hero's wo and labours of the day, }  
 All night in arms each valiant warrior lay ; }  
 All but the prince with anxious thoughts oppress'd,  
 His father's cares lay rolling in his breast.  
 As when the louring clouds at midnight hours  
 Foretel the patt'ring hail, or weighty show'rs ;  
 And now the lightnings flash, and now expire,  
 And heav'n flames thick with momentary fire.  
 So bursting frequent from LOUVERTURE's breast,  
 Sighs following sighs, his inward grief confessed.  
 Now o'er the fields dejected he surveys,  
 From fifty ships, full fifty fires blaze ;  
 He hears, or thinks he hears their music blow,  
 And seems to hear the voices of the foe ;

And looking forward to the fleet and coast,  
 Anxious he sorrows for his father's host.  
 Inly he groans, while duty and despair  
 Divide his heart, and wage a doubtful war :  
 A thousand cares his lab'ring breast revolves,  
 To seek sage QUACO now the chief resolves ;  
 With him in wholesome council to debate,  
 What yet remains to save th' afflicted state.  
 He rose, and rising cast his mantle round,  
 Next on his feet in haste his sandals bound ;  
 A lion's yellow skin his back conceal'd,  
 His warlike hand a painted jav'lin held.  
 Meanwhile MONDINGO press'd with equal woes,  
 Alike deny'd the gift of soft repose ;  
 Weeps for his sire, who for his son before,  
 So much had suffer'd, and must suffer more.  
 A panther's spoils he round his shoulders spread,  
 The sharp white teeth grin'd horrid at his head.  
 He grasp'd a jav'lin in his hand, and ran  
 To meet his brother, the intrepid man :  
 Already wak'd, LOUVERTURE he descry'd,  
 All melancholy, leaning on his side ;  
 Joyful they met ; MONDINGO thus began :  
 " Why puts my brother his rich mantle on ?  
 Sends he some spy amidst these silent hours,  
 To spy yon fleet, and watch the Christian pow'rs ?  
 But say, what warrior shall sustain that task ?  
 Such bold exploits uncommon courage ask.  
 Guideless, alone, thro' nights dark shades to go,  
 And midst the hostile shore explore the foe."  
 To whom the prince, " In such distress we stand  
 I fear not decades but an host will land  
 Of foes. This moment all our cares demand ;  
 Our all to save is now no easy part,  
 But asks high wisdom, policy, and art ;  
 I fear that Africans unborn will tell  
 Our woes, and curse the battle where we fell :  
 Then speed thy hasty course along the plain,  
 Convene our chiefs, our chiefs of mighty fame ;  
 Ourself to hoary QUACO shall repair ;  
 To keep the guard on duty, be thy care."  
 To whom MONDINGO, " These thy orders borne,  
 Say shall I stay, or with dispatch return ?"  
 " There shalt thou stay, (the mournful prince reply'd)  
 Else we may miss to meet, without a guide ;  
 Still with your voice the slothful warriors raise,  
 Urge, by their father's fame, their future praise ;  
 Forget this night your state and lofty birth,  
 Now works, and works alone, must prove your worth ;  
 To labour is the lot of man below,  
 Few are our days, and full of care and wo."



This said, each parted to his sev'ral cares,  
 The prince to QUACO instantly repairs.  
 Soon as he mov'd across the purple plain,  
 Where hills of agonizing foes were slain,  
 He hears a groan, and as he hears, he stands,  
 And grasps his sword and jav'lin in his hands.  
 Lo ! as he stood amongst the heaps of dead,  
 He saw a fainting ruffian where he bled.  
 There sad he met the cruel HAWKINS' son,  
 Large painful drops from all his members run ;  
 An arrows head still rooted in his wound,  
 The crimson blood in circles mark'd the ground ;  
 His fainting groans confess'd his mighty smart,  
 Weak were his cries, and panting was his heart :  
 The day before, all wounded as he fled,  
 He fell, and falling, mingled with the dead.  
 Mov'd with kind pity and pathetic wo,  
 He in the wretched man forgets the foe ;  
 Divine compassion touch'd LOUVERTURE's breast,  
 Who, sighing, thus his bleeding foe address'd :  
 " Ah ! hapless leader of the Christian host,  
 Thus must you perish on a foreign coast ;  
 Is this your fate, to glut the beasts with gore,  
 Far from your friends, and from your native shore ?  
 Unhappy man, doom'd thus to die with shame,  
 End thus the period of your life and fame."  
 The foe looks wishfully, no word he said,  
 With tears, 'twas all he could, the robber pray'd ;  
 He lifts his hands, the tears pour down amain,  
 As he lay languid on the crimson plain ;  
 Thrice, full of pain, he strove in vain to say,  
 Thrice op'd his lips but not a word found way.  
 The prince still view'd the fainting chief with wo,  
 While down his cheek *celestial* sorrows flow,  
 And thus he spoke : " Then what remains to do ?  
 Th' events of things kind Jove alone can view ;  
 Charg'd with my father's care, with speed I fly,  
 To hear my father's friend, QUACO's reply ;  
 But thy distress this instant claims relief,"  
 He said, and in his arms upheld the chief ;  
 His guards the prince's slow approach survey'd,  
 A lion's hide they on the ground display'd ;  
 There stretch'd at length the wounded ruffian lay,  
 LOUVERTURE cut the poison'd steel away :  
 Then in his hand a bitter root he bruis'd,  
 The wound he suck'd, the styptic juice infus'd ;  
 The closing flesh that instant ceas'd to glow,  
 The wound to torture, and the blood to flow.  
 Then to the guards the godlike hero said,  
 " Lo ! now I go beyond yon heaps of dead,  
 To meet our chieftains near the silent wood,

You nourish the poor man with wine and food ;  
 What for yourselves you'd want, provide for him,  
 To Jove we owe this, and our fellow men ;  
*By Jove the wretched and the poor are sent,*  
*To try our hearts,* relent then, guards relent,  
 For know what you now give to Jove is lent. }  
 What for ourselves we can is always ours,  
 This night let due repast refresh his pow'rs ;  
 For strength consists in spirits and in blood,  
 And those are ow'd to gen'rous wine and food.  
 With lukewarm water wash his gore away,  
 With healing balms his raging smart allay :  
 And thou, poor Christian, thus consumed with wo,  
 The anxious cares that nourish grief, forego ;  
 Steep'd in thy blood, and in the dust outspread,  
 Thou ly'st neglected on the piles of dead ;  
 None by to weep thee, to relieve thee none,  
*Were we, like Christians, turn'd to flinty stone !*  
 My poor, unhappy, tho' my guilty foe,  
 We feel your grief, sad monument of woe ; }  
 We feel your grief, while tears unbidden flow,  
 Since Jove impels us thus our grace to give,  
 Then share our bounty, and consent to live.  
 Relieve him guards, I charge you, and relent,  
 We'll want, perhaps, the succour we have lent ;  
 Relieve him till the messenger of day  
 Strikes the blue mountains with her golden ray." }  
 The hero said, and strode in haste away.

Louverture will be looked upon as a heathen, and, of course, with contempt by religionists ; who walk every Sunday with their prayers under their arms, and with sanctimonious countenances, to superb buildings called the churches of Christ ; and thus the good Samaritan was looked upon by the levite and the priest who officiated in the synagogue every Sabbath. But I would ask who listened to, and forthwith obeyed, the spirit of truth ? I mean the third person in the Holy Trinity, whose positive command, to sage and savage, is "LOVE YOUR NEIGHBOUR, and learn from my kindness to you all to be kind to one another ;" Louverture and the good Samaritan, or our modern sectarians. Few has had a better opportunity to answer this interrogation than myself, as I have travelled by land and water hundreds of miles amongst the one, and thousands amongst the other. To the Africans, I have been a deadly foe, yet they treated me as a friend, to my Christian coterporaries I have been a

most ardent friend, yet they have treated me. The first have accommodated me in my extremity without solicitation or any compensation, with what they possessed; the last have absolutely refused to drink of cold water, when I was thirsty, though I solicited for it. This I declare is the truth, and I will particularize numerous anecdotes, connected with my experience, to illucidate and consolidate the above.

I have been often astonished, in my extensive travels, to find so great a contrast in professors of Christianity, who had the word religion always playing upon their lips, and in Heathens, who did not even understand the etymology of the word. I have often wondered why it was the cause the simple unlettered children of nature imitated the author of nature, in his most characteristic, I mean benevolence, more than the professors of science and the daughters of polite literature. That savages, who never heard one sermon or one prayer, should be more charitable than those who hear a hundred a year.

The cause now appears obvious to me, to wit, that the nations are called civilized and polished nations, are divided into different corps or societies, such as civil, military, literary, religious, &c.; each of them with their peculiarities in apparel, in principles, in opinions, prejudices, and even in phraseology. Each has their writers, their preachers, their orators, whose discourses, sermons, orations, are often in opposition, and in subordination to the laws of nature; their partiality instead of investigating the book of creation, they listen to the books of ignorant prejudiced men. In the hour of listening to the voice of God in their consciences, they only listen to the eloquent voices of their sinister



house by your pride, your perverseness, your petulance, your prejudice, your passion. I exhibit the truth,\* which only can lead you to happiness and "make you free indeed;" but you reject it, and embrace the opposite error, which is replete with ruin and misery to yourselves, and to your species. For it is one of my immutable laws, that no man shall find happiness in promoting, directly or indirectly, the misery of man." Thus the celestial monitor is incessantly recalling us from those partition walls and prejudices which separate the human family, and thus metamorphose natural friends to unnatural foes, and produce a thousand diabolical evils which precipitate millions of men into misery and wretchedness most profound. Notwithstanding all our accumulated and complicated criminality, and particularly our base ingratitude, he is continually doing all he can, consistent with his attributes and our free agency, to win us to our own happiness. And, like a kind parent, who reluctantly whips his child to cure him of his rebellious disposition, so does our kind and gracious Creator and Redeemer put whips into the hands of kings and priests, and *verily! verily!!* THEY USE THEM WITH A VENGEANCE!!! Ye who doubt this assertion, look for a moment, with the eyes of your mind, to Europe, Asia, and Africa, and deny it if you can. Yet, notwithstanding all the mountains of misery produced by this necessary coercive measure, millions of ungrateful servile mortals continue to worship their villainous kings, and, at the same time, treat with silent and sovereign contempt their only legitimate king that created them. They every where pay homage to hypocritical priests, and reject their gracious high priest, who died to redeem them, and also his blessed Gospel, which inculcates the most perfect philanthropy and refined charity. But he not only puts our ills in the hands of royalty, aristocracy, and Episcopacy, but on the other hand he puts our greatest blessings into the hands of the poor, the oppressed, the unlettered, children of nature.

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\* The truth is not only rejected by partizans and sectarians, but the man who declares it is hated and rejected by them. This I have proved to be true from sad experience in many instances.



We receive nothing but misery, imposition, and from the first ; and, on the contrary, we receive sures, our aliment, our apparel, our coffins, from Yet, astonishing ingratitude, inconsistency, in the first we bow down and worship with a civility, and the last we pity and despise. Alas misled and ruined man, yet he is worshipped and exhibited as a saint, and sometimes as a death ; while God, the source of all goodness continually using every possible means to lead path of truth and happiness, is exhibited as an tyrant, who will send such children of nature a ture to hell for not believing a doctrine they never could hear, and plunge infants from their mothers the same dismal abode, because, forsooth, they neglected to have them sprinkled with water before death ; and even have infants, a span long, conveyed from their mothers womb down to the womb of per the sin of their forefather Adam. These are a of the errors which have been promulgated from and pulpit ; and their authors have been eulogized abundantly rewarded, while I, who exhibit the truths have been insulted to my face, calumniated my back, cheated out of my property and good left without a friend on earth.

But what seems to me the greatest misfortune the improbability of any person, who is a big number of a corps, ever to listening any other reason what is sanctioned and supported by his parents they only are acquainted with one side of the

and, finally, who can point out the diameter, the circumference, the periodical revolutions of the planets which compose our solar system, from Mercury to the Georgium Sidus ; and, in addition to this display of natural philosophy, the right reverend father in God, lord bishop of Waterford, steps forward to display the super-eminent doctrines of the Bible, and the super-celestial wisdom and goodness displayed in the plan of salvation by faith, &c. &c. Yet of what avail is all this natural philosophy and theological eloquence, if the philosopher and the divine are both destitute of faith in, and gratitude to, the Divine author of nature and of revelation. The fact is, if they know the excellency of the Divine character, and will not love, adore, and glorify him, they act just like the devil, who sees, believes, and trembles, but does not love. But what caps the climax of the criminality of too many first-rate poets, politicians, theologians, mathematicians, and, in one word, the proficient in literature, polite and profound, is this : They too often not only refuse to “look through nature up to nature’s God” with supreme gratitude, and to glorify their benevolent and legitimate king with profound humility, but they do, at the same time, bow down with all lowliness at the feet of the proud, puny, petulant, propostorous animals called emperor’s, princes, earls, dukes, and lords; and pay the homage due only to God to such ignorant, guilty, tyrannical men who assume the title, usurp the authority, and demand the worship due to the Lord of nature only. Hence, and in this instance, such ungrateful, such servile miscreants are worse than the devil.

In the different corps or societies, philosophical, political, and religious, there are a diversity of opposite opinions, interests, and hypothesis ; but in no party is opinions, so diametrically opposite, advanced and confuted, supported and censured, as on the subject of revealed religion. Millions of books have been written, and sermons preached, by each party, which tended to destroy, instead of supporting, true religion ; I mean supreme gratitude to God, and corresponding affection to his creatures, both animal and human. But a contrast in opinion is not confined to religious controversialists. In philosophy, also, we often find a perfect contrast in opinion

amongst its votaries ; but happily this diversity of opinion does not produce animosity, hatred, calumny, rack, the halter, the fire, the faggot, as it has done with the religious controversialists, to the disgrace of the name of virtue, true religion, and even common humanity.

I will pass by, with an astonished silence, the number of victims who have been immolated in the name of God, and by the ministers of his holy religion, with a systematic cruelty which none but diabolical spirits could have conceived, because, forsooth, they differed on some trifling point in theology from their cruel and bigoted opponents. However, I will refer the reader to the book of *Confessions*, where he will see the super-inhuman\* catalogue of

\* In order to see a specimen of the fruits of error, I have given an account of the Inquisition, re-established by king Ferdinand VII. in 1814.

The following is the decree of the king of Spain, re-establishing the inquisition, published in a supplement to the *Moniteur*, 23d of July, 1814 :—

“ The king, our lord, has been pleased to enact the following decree. The glorious title of Catholic, by which the kings of Spain are distinguished among the other Christian monarchs, because they do not tolerate in their kingdom any one who professes another religion than the Catholic Apostolic and Roman, has powerfully excited my heart to employ all the means which I have placed in my hands, in order to make myself worthy of it. The past troubles and war which afflicted all the provinces of the kingdom during the space of six years ; the residence in, during that time, of foreign troops of different sects, infected with abhorrence and hatred to the Catholic religion,



which is enough to make a midnight assassin melt into tears. We find, in the commonwealth of literature, some disagree who are proficient in Euclid, algebra, naviga-

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tribunal of the holy office should return to the exercise of its jurisdiction. Upon which subject wise and virtuous prelates, and many corporations and serious persons, both ecclesiastical and secular, have represented to me that it was owing to this tribunal that Spain was not contaminated in the 16th century, with the errors that caused so much affliction in other kingdoms, the nation flourishing at that time in all kinds of literature, in great men, in holiness and virtue. And that one of the principal means employed by the oppressor of Europe, in order to sow corruption and discord, from which he derived so many advantages, was to destroy it under pretence that the light of the age could not bear its continuance any longer ; and which afterwards the self-styled Cortes, with the same pretence, and that of the constitution which they had tumultuously framed, annulled, to the great sorrow of the nation. Wherefore, they have ardently requested me to re-establish that tribunal ; and, according to the requests and the wishes of the people, who, from the love to the religion of their fathers, have restored, of their own accord, some of the subaltern tribunal to their functions, I have resolved that the holy office should be restored and continued in the exercise of their jurisdiction, both ecclesiastical, which, at the request of my august predecessors, the pontiffs gave to it, and the royal, which the kings granted to it, observing, in the exercise of both, the ordinances by which they were governed in 1808, and the laws and processions which, to avoid certain abuses, and moderate some privileges, it was met to take at different times. As besides these provisions it may be suitable to adopt others, and my intention being to improve this establishment that the greatest utility may arise to my subjects from it, I wish, that as soon as the council of the inquisition shall meet, two of its members, with two others of my royal council, both of which I shall nominate, should examine the form and mode of proceeding in the causes appertaining to the holy office, and the method established for the censure and prohibition of books ; and if there should be found any thing in it contrary to the good of my subjects, and the upright administration of justice, or that ought to be altered, it shall be proposed to me, that I may determine what shall be proper. This communicated for your information, and whom it may concern.

“ Palace, 21st July, 1814.

THE KING.

“ To Don Pedro de Macanaz.”

“ ACT OF FAITH.—In the Romish Church is a solemn day held by the inquisition for the punishment of heretics and the absolution of the innocent accused. They usually contrive the Auto



tion, mensuration, mineralogy, but none of the votaries of the arts and sciences differ so essentially as the professors of natural philosophy. Some naturalists, of eminent

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to fall on some great festival, that the execution may pass with more awe and regard, at least it is always on a Sunday. The *Auto da Fe*, or *Act of Faith*, may be called the last act of the inquisitorial tragedy ; it is a kind of gaol delivery, appointed as often as a competent number of prisoners, in the inquisition are convicted of heresy, either by their own voluntary or extorted confession, or on the evidence of certain witnesses. The process is thus :—In the morning they are brought into a great hall, where they have certain habits put on, which they are to wear in the procession. The procession is led up by Dominican friars, after which come the penitents, some with *san benitoes* and some without, according to the nature of the crimes, being all in black coats without sleeves, and barefooted, with a wax candle in their hands ; these are followed by the penitents who have narrowly escaped being burnt, who, over their black coats, have painted with their points turned downwards, *fuego revolto*. Next come the negatived and relapsed, who are to be burnt, having flames on their habits pointing upwards. After these come such as profess doctrines contrary to the faith of Rome, who, besides flames pointing upwards, have their picture painted on their breasts, with dogs, serpents, and devils, all open mouthed about it. Each prisoner is attended with a familiar of the inquisition ; and those to be burnt have also a Jesuit on each hand, who is continually preaching to them to abjure. After the prisoners, come a troop of familiars on horseback, and, after them, the inquisitors and other officers of the court, on mules ; last of all, the inquisitor-general, on a white horse, led by two men with black hats and green hat bands. A scaffold is erected in the *Tertero de Pacs*, big enough for three thousand people ; at one end of which are the prisoners—at the other, the inquisitors. After a sermon, made up of encomiums of the inquisition and invectives against heretics, a priest ascends a desk near the middle of the scaffold, and, having taken the abjuration of the penitents, recites the final sentence of those who are to be put to death, and delivers them to the secular arm, earnestly beseeching, at the same time, the secular powers not to touch their blood, or put their lives in danger. The prisoners being thus in the hands of the civil magistrates, are presently loaded with chains and carried first to the secular gaol, and from thence, in an hour or two, brought before the civil judge, who, after asking in what religion they intend to die, pronounces sentence on such as declare they die in the communion of Rome, that they shall be first strangled and then burnt to ashes ; on such as die in any other faith, that they be burnt alive. Both are immediately carried to the Ribera, the place of execution, where there are as many stages set up as there are

abilities, who possess five talents while I possess one, contend that our solar system is the principal, if not the only one in creation. I am firm in the opinion that our Sun, with its seven attendants, planets, and satellites, is but a small part of creation ; that each of the fixed stars are suns, the centre of systems as extensive and magnificent as our own. Some think they are not inhabited ; I contend, from analagy, that if a diminutive plant is pregnant with animal life, the hypothesis that the different enormous systems of creation are inhabited by beings capable of contemplating the sovereign beauty, and participating the benefits of the celestial architect, is consistent with reason as well as philosophy. Many naturalists ascribe the phenomenon of tides ebbing and flowing to the laws of gravity, *i. e.* to the attraction of the sun and moon on the equator, whereas the phenomena of our tides seems to me to proceed from the melting of the polar ices. Whether I am correct or incorrect in my supposition of the multiplication of systems in creation, or the phenomena of the tides by the polar effusions has no connection, however, with the subject of our investigation; our primary object is to demonstrate by reasonable, as well

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prisoners to be burnt, with a quantity of dry furs about them. The stakes of the professed, that is, such as persist in their heresy, are about four yards high, having a small board towards the top for the prisoners to be seated on. The negatived and relapsed being first strangled and burnt, the professed mount their stakes by a ladder, and the Jesuits, after several repeated exhortations to be reconciled to the Church, part with them, telling them they leave them to the devil, who is standing at their elbow to receive their souls and carry them with him into the flames of hell. On this a great shout is raised, and the cry is, *Let the dog's beards be made*—which is done by thrusting flaming furzes fastened to long poles against their faces till they are burnt to a coal, which is accompanied with the loudest acclamations of joy. At last fire is set to the furze at the bottom of the stake over which the professed are chained so high that the top of the flame seldom reaches higher than the board they sit on ; so that they rather seem roasted than burnt. There cannot be a more lamentable spectacle ; the sufferers continually cry out, while they are able, *Misericordia per amor de Dios*. "Pity for the love of God !" yet it is beheld by all sexes and ages with transports of joy and satisfaction."—*Encyclopadia Britannica*.

as philosophical deductions, that God has made ample provision for the luxuriant accommodation of all his creatures, both animal and human ; and if any are unhappy or miserable it is man that made them so. I have, in my voyage to the bay of Honduras, and while sailing round divers desolate islands near the Spanish Maine, taken notice of the harmony and happiness that appeared to exist between the different species of animals, of birds, and of reptiles. It appeared to me, that being delivered from the ravages of man, they enjoyed uninterrupted happiness. These islands I perceived were plentifully supplied with various trees, and herbage, and spontaneous fruits, for the plentiful support of quadrupeds, which made them their local residence as well as for the itinerant amphibious animals that resorted thither periodically for aliment or shelter, or to deposit their eggs : finally thither flew numerous species of birds at the approach of storms and tempests, and found a secure asylum ; many of them were most beautiful to behold. Perhaps it will be allowed that in warm climates, such as the bay of Honduras, all birds, animals, and insects, are plentifully provided with all necessary aliment ; but it may be objected that nature is not equally prolific in the cold northern latitudes, such as Norway and Russia. As I have also visited these countries, and others in the same latitudes, I can easily answer this objection. However, one simple geographical fact will be sufficient to do it, viz : It is well known that no nation carries on a more extensive trade in peltry than the northern regions, which chiefly supplies the markets of all Europe. The fact is, in no countries are birds and beasts, of various species, more abundant than in those cold climates, such as wolves, white bears, elks, rein deers, water fowls, heathcocks, hares, foxes, ermines, beavers, martens, &c. &c. ; but the fecundity of fishes is here superabundant : I have seen them taken up in buckets and baskets in Norway, they were so plentiful, and in such shoals. There is a greater variety of species, and each species are more numerous here than in any other part of the world. There are more herrings to be caught in these northern rivers and seas than would supply all the inhabitants of Europe and America, not to speak of the sturgeon, cod, anchovies,



mackarel, pike, salmon, sea-dogs, porpoises, sea-cows, whales, and many others too tedious to enumerate. But it will be objected that both birds and quadrupeds suffer for aliment, and perish with the severity of the winter in the northern regions. To this I would answer, that the God of nature is equally careful in accommodating the animals of the northern regions with furs and long thick hair, which regularly grow in winter and fall off in the summer: as he is in providing the animals of the southern hemisphere with thin hair, light and cool; witness the African lion; whose skin I have seen as sleek as a mole, while the wolf of Siberia is shaggy all over, even up to his eyes. But the gracious Creator, blessed be his holy name, is not only careful to cover their backs with fur, but he builds a house over their heads: witness the lofty and ever-green firs, whose spreading branches ward off the snow storm from the defenceless quadrupeds, and also preserves the moss in some places two feet thick for the aliment of the reindeer, who, when the snow covers it, are all stimulated by instinct to paw the snow away and find a plentiful aliment, provided by their benevolent creator through the severity of winter. In many places nature has also provided abundance, not only of the soft and dry leaves of trees and moss, but a variety of spontaneous fruits, which being arrived at maturity, fall at the approach of winter: thus the kind king of heaven provides abundantly a house, apparel, and luxuriant aliment for animals and insects in the northern as well as the southern latitudes.

I would here observe, as I go along, that it is not the fecundity of animals, birds, and fishes, which are facilitated by the cold (which we have been taught to consider as one of the greatest obstacles to pro-creation as well as vegetation) but also plants, for in Russia and Norway we find trees of the tallest growth; it is only on Mount Lebanon where we find the majestic cedar, and in the woodlands of Russia where we find the fir tree growing to a prodigious size, and, in one word, the largest forests in the world. If it was not so, how could England import her iron, her timber, her hemp, and other naval stores from Russia, Prussia, and Sweden. The fact is, although I have travelled to three quarters of the globe, the largest



ship I ever saw was a Russian man-of-war, built by Russian timber, mounting 110 large guns. Finally, I will be bold to assert, that the numerous species of squirrel can scamper from branch to branch, without touching the ground, with as great facility in Russia, as I have seen the monkeys hopping from tree to tree in South America. I think I can affirm that no part of the world is more healthful than the cold regions of the north, and no where do we find less epidemical disorders. In warm and temperate climates we allow pestilential disorders affect the human race; but is not man to blame for these calamities: without any manner of doubt. In warm latitudes nature provides volcanoes, thunder, tempests, and storms to ventulate the air, and to hinder the waters of lakes, rivers, and creeks, from becoming stagnated and putrid; and where man has not acted in opposition to nature: these are the most wholesome regions of the earth.

There are some parts of St. Domingo where it is asserted that the natural malignity of the air is productive of contagious disorders; this may be a fact, though I always found that island healthful when I visited it. Yet I will contend in one word, that there would not be an unwholesome spot on earth, if man either civilized or savage, had not directly or indirectly, altered the course of nature, or neglected to remove the putrid substances which naturally produce pestilential disorders. We might dwell largely on this part of our subject, but as my limits are circumscribed, I can only touch upon the several topics, in order to leave room for more necessary matter. And what I consider more necessary matter is this, viz. to demonstrate by the most reasonable argumentation, that it is entirely owing to the cruelty, vanity, and folly of man, and not the want of economy or beneficence in the author of nature, that the numerous ills of life are imputable. This earth I do contend contains every pre-request to produce a terrestrial paradise, for the luxuriant accommodation of all creatures, animal and human, was it only uncontaminated by the folly and pride of man. This fact I could prove to a demonstration, would my limits allow it, and could I find language to clothe the innumerable thoughts which croud my

mind on this subject, but which are too big to be borne alive.

All animals not under the controul of man, by obeying the dictates of nature, enjoy as great a proportion of happiness as they can bear. But man renders himself, his species, and all animals under his baneful influence miserable, by continually acting in opposition to the laws of nature.

I would ask among all the countless species and families of quadrupeds, reptiles, birds, or the most savage beasts of prey, where do we find one exercising the same cruelty to its offspring as man does to his. The lioness and she bear, when wounded by the artillery of man will die defending their cubs; and notwithstanding the agonies of death expire licking them. I once drowned the puppies of a female Spaniel, she plunged into the water after them and carefully conveyed them, one by one, though dead, to her kennel, and for some time licked them, and strove to cause them to suck, and when she found her endeavours in vain, she scratched the earth with her fore-paws and forthwith deposited them in their shallow graves. Not only the beasts and birds bring up and instruct their young without coercive discipline; but even the unlettered savages do not use the dint of blows and flagellation, in the education of their offsprings, as those who call themselves civilized and christianized unfortunately do. I will be bold to affirm, that in no heathen nation, is both pedagogues and parents so cruel to children as in christendom. The savage treats his child with gentleness, and is beloved and nurtured by him in his old age: but the civilian who looks upon the savage with contempt, whips his child for every trifling misdemeanour, and employs a preceptor to do the same; by these coercive measures he loses the affections of his child forever, as well as his filial tenderness, a just re-action of Divine Providence. Alas, how the sentiments of nature are stifled by a false education, and by the tyranny of custom.

How often do we see those who are proud of their riches and politeness, send their new born babes to be nursed by strange women, perhaps miles from their paternal home. Yet little do such unnatural parents think, that

these same children, will behold, with the same apathy, their coffins conveyed to their graves, as they once beheld their cradles conveyed to their nurses. I can speak on this common outrage on the laws of nature by sad experience. My father put myself and four brothers and sisters, to different nurses, chiefly in the country. It was my lot to be put to nurse with a Mrs. Regan, a wife of one of my fathers domestics, who was kind to me, and I always loved her much better than I did my parents. This unnatural mode of educating children, I consider one of the greatest misfortunes of civilized society, and pregnant with a thousand evils to both parents and children. From the time that I was five, until I arrived at the age of fourteen years, my life was a continual scene of misery, owing to the cruelty of my preceptors ; so much so, that I was perfectly stupified. And I do believe a child of common capacity, could learn as much in nine months as I did in nine years. I recollect one morning I repeated my task in grammar verbatim, to one of my school-fellows, previous to my appearing before my cruel pedagogue; and when I was called up to say my task to him I was so terrified that I could not repeat one word of it, and was of course flagellated until I was all in a gore of blood.

Can such children help detesting such cruel parents and preceptors : it is impossible. Do they not procure for themselves the hatred, instead of the gratitude of the generation which is advancing to replace them ; and will they not by a natural reaction, by neglect, disobedience, and contempt, repay them for their cruelty. Without any manner of doubt. Some cavellers will perhaps object to my antecedent assertion, viz. " that all animals and birds were kinder and more affectionate to their offspring than the proud and polite sons of civilization," and point to the case of sea fowl, reptiles, and amphibious animals, who deposit their eggs in the sand and leave them for the rays of the sun to hatch. I would answer : this mode of pro-creation being agreeable to the necessary order of nature, and answerable to every valuable purpose, we always find that these species of birds, reptiles, &c. are as prolific as any other in creation. The instinct they manifest the moment they leave the shell and sand, is



truly astonishing, and demonstrates the wonderful care and economy of nature. One day walking along the margin of a mighty forest in South America, a few degrees from the mouth of the great river Amazon, I happened to see an aperture in the sand where a Tyger had been previously scratching, as I supposed for a turtle's nest. This I knew to be the case from the prints of his large paws in the sand, and as I knew them to be numerous in that vast wilderness : I therefore examined the spot and found it to be even so. I took up one of the eggs, opened it and found a small turtle, about the circumference of a half dollar. I immediately put it down on the sand, when lo, in a moment it took its course directly to the ocean, which was twenty yards distance.

I should have mentioned the amazing instinct of the birds of the northern latitudes, at the approach of winter's gloomy reign. It is well known that previous to the commencement of a tempest or hurricane in the south seas, the sea fowl will speed their hasty course directly to the Islands scattered through the ocean for their accommodation, and safely shelter there. Nature gives them ample notification ; they always obey and are preserved. In like manner, millions of birds of different species (obedient to the never failing calls of nature, at the approach of winter which they always know beforehand) may be seen in clouds, flying in a parrallel direction to a more temperate climate ; yet, without compass or pilot ! they speed their course over vast oceans, in a direct line and never miss their track till they arrive at their well known islands of the southern seas. I have myself seen large flocks of birds from the frozen lakes of Canada, cower down after their ærial voyage on the Caribee Islands, of the Atlantic Ocean. I shot but four birds in my life, and three of them was from the above flocks. If the God of nature is thus careful of the birds of the air, will he not also take care of you, oh ye children of misfortune, if you will like them prove obedient to his intellectual mandate ! most assuredly he will. But if you will not obey his call, miserable you must be ; and yourselves alone are the authors of your misery, as evidently so as I am the author of this book, which is written oft times with intellectual pain and sorrow, in order to benefit you with the



view of pleasing God alone ; and I know, whether you are benefited or not, he is pleased if my motives are pure. Yes, I have no doubt that this performance though precipitate, succinct, and desultory ; is intended by him, who calls the pelican at the approach of a hurricane, to seek refuge from the howling tempest and roaring seas, in the bosom of the picturesque island, planted in the ocean for her retreat. Thus, I believe these lines are intended to call the desperate child of misfortune to seek a secure asylum, from the storms of calamity in the bosom of God.

He can thus call his intelligent rational offspring to their own happiness, but he cannot obey for them. They must obey themselves or perish, the same as the pelican must unavoidably perish in the howling tempest, if she did not in time gain the safe covert of the luxuriant island. We will now make a few more observations on the gigantic evils resulting from our erroneous modern mode of education. What we have said, or, indeed, what all the naturalists, that is, or ever was in the world, could say, of the harmonies, the beauties, and benefits of nature, when compared to what might be said on the subject, is like comparing a drop of water to the ocean, or a grain of sand to a mountain. However, though we have said but little on the harmonies of nature, that little is sufficient to convince every sincere inquirer after truth, that the God of nature has, and does, and always will do all things well for those who obey his excellent laws ; and if what we have said will not satisfy the caveller, neither would he be cured of his unreasonable doubts, though one arose from the dead and pointed out the benefits of nature. They are blindest who will not see. To thousands of such I will present my book, but it will be like taking a horse that will not drink, to a clear spring of water : I can lead the horse to the water, but cannot make him drink ? thus God providentially can put my book into the hands of men, who shut their eyes against the light, and basely insult their own better understanding, but he cannot, he will not compel them to see ; at least, *not while their day of probation lasts !!!*

The sons of pride, of fortune, and of affluence, will not see ; but may I not hope that at least some of the

enlightened children of misfortune, will be convinced by these friendly and familiar strictures, that God only afflicts them to-day to reward them to-morrow : that he who hears and answers the birds when they cry for food, will also hear them, if they with equal simplicity and confidence pray to him : that there is no other means he can use, but calamity to compel (I should rather say prevail upon) them to seek refuge in his own bosom : that there is no way to attain the enjoyment of true happiness and solid tranquility, but by despising the vain pleasures and proud and pitiful pursuits of the lovers of this world : that if they will meet the approbation of the supreme creator, they must first love and be kind to his creatures : that if they wish God to forgive them much, they must love him much : that the least act of mercy, even a drink of cold water given *privately*, to a suffering fellow creature, in the view of pleasing God only, is infinitely superior to the grandest works of the most ingenious authors political, theological, poetical, historical or philosophical, that ever put pen to paper ; if their primary view therein was fame, *i. e.* the praise and approbation of man, or pecuniary emolument. But a word more on the faulty and fatal education of our youth. There is one line of a certain English poet, woefully demonstrated in christianized and civilized society, viz. “ As the twig is bent the tree is inclined.” We need not go far to see it realized. Generally, but not always, parents refuse to imitate the swallow that builds her nest on the tops of their houses. We all know that she not only abhors the use of stripes, cries and tears, to instruct her young, but contrariwise, she is continually on the wing, conveying to the nest the nutriment most agreeable to the palate of her tender offspring. This nest being previously built with abundance of labour, precaution, tenderness and intelligence ; it is soft as down within, while without it is sheltered from the cold and from the wind. Some, I will allow, are as tender of their offspring as the swallow, but I am afraid the number comparatively is but few. For my part, the first thing I learned when I went to school, was cruelty, for children are imitative animals. The pedagogue may talk, and the pupil may forget ; but let him act, and he will remember, for actions speak louder than words.

Where is the use of preaching like a god, and acting like a devil. The preceptor says God is love, soon after he applies the scourge for some trifling fault or other, which leaves the weeping pupil to conclude that he is deluded or a hypocrite. But says one, "spare the rod and spoil the child." So says Solomon, the wisest of men! But I would ask, what does one that was greater than Solomon say? "suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." Solomon I will allow was the wisest of men, when he listened too, and forthwith obeyed the God of nature, as the pelican does. But when he refused thus to obey, and suffered his mind to be alienated from God, who is delicate in love, and cannot endure a divided heart; he became the weakest and wickedest, because the most ungrateful of men. If it was not so, how could he bow down and worship the wooden gods of his ungodly wives, and thus treat with contempt the true God of Israel, who appeared to him twice, and crowned him with favours and blessings in super-abundance. The fact is, let our pedagogues with Solomon at their head, say what they choose, I do, and will contend that the mode of punishment commonly used in our seminaries, produces not only the physical and moral corruption of our children in particular, but of the nations of christendom in general.

I do contend that the first thing children learn when they go to school is cruelty. The pedagogue acts the tyrant, the children imitates him; and when the school is dismissed, we too often see the elder children beating the younger ones, or stimulating them to fight each other, and if a drunken or delirious person happens to pass when they come out of school, you will assuredly see the scholars running after them, and pelting them with stones or mud. Such sights are not to be seen among savages. If you wish to make a child a hypocrite, you must first make him miserable: if you wish to make him cruel, flagellation will do the business. But where is the use of opposing the tyranny of cruel customs? it is like pouring water upon a gooses back? However I will add a few more thoughts upon the subject of education, and if I can open the eyes of one tender parent, and thus save one innocent child from receiving a severe flagellation on his

posteriors, in vain, I shall think myself well paid for my pains. I do verily believe if the numerous murderers and robbers who are executed in christendom every year, which I will venture to say will amount to more than is executed on all the earth in twenty years? I say, were they interrogated relative to the cause of their depravity, they would uniformly declare it originated exclusively, or began with the cruelty of their educators. I think government should prohibit this kind of punishment in our seminaries and ships, as they have already done in the American army. Is it not astonishing that men who are both scholastic and ecclesiastic teachers, should in the pulpit, preach on Sunday morning mildness, mercy and chastity, and on Monday morning lay bare the posteriors of an innocent half grown child, before fifty scholars, and flog him or her till perfectly lacerated! Alas, little do such preceptors, and the parents who encourage them, think, that in thus doing to their pupils and children as they would not wish to be done by. Little I say, do they think the terrible re-actions which are preparing for them, and which is the natural product of their own barbarity. If there was no possible way to correct a stubborn disobedient child, but by obscene and the most indecent flagellation, they would not be reprehensible, but this is not the case? I should greatly rejoice if a law was passed by the national legislature, prohibiting all parents, preceptors, and masters from flogging helpless children under their jurisdiction, subject to a fine of fifty dollars for every offence.

But our modern mode of education is not only diametrically opposite to the laws of nature, but also the laws of the lover of little children. He teaches mercy. The proud pedagogue, inculcates pride? The first stimulates to humility, the last to emulation. The gracious redeemer says be the last, the cruel preceptor says be the first. But it would be an endless task to point out the dissimilarity between the dispositions and doctrines of these two teachers? And how distressing is the thought, yet how true, that he who teaches the most excellent virtue, refined morality, disinterested philanthropy and pure religion is rejected, and they who by precept and example, stimulates to the practice of cruelty and ambition, are



obeyed through all christendom. This fact is demonstrated in the misery of countless millions of mankind. I do not point exclusively to the men who suffer themselves to be cheated out of their property, their liberty, their reason and their common sense, by the grand Lama, the Bramins, and the priests of Jugernott; but I point also to the priests and professors of the true christian divinity. These last preach humility, but practice ambition; they say, descend to the valley, while every eye not blinded by the tyrant, custom can see for themselves that they ascend to the mount of ambition, of grandeur. Christ well knew that humility was most suitable to our miserable mortality, and more calculated to promote our real happiness than even honours, scepters and crowns: or he would not so plainly and pointedly by precept and example have recommended it. When he was asked which of his disciples would be greatest, he pointed to a little Plebian child, and said, whileh is voice was sweeter than the songs of angels, he "who is innocent and humble like that little child shall be greatest in the kingdom of heaven." Did he make even his favorite disciple a chief among his brethren, no such thing! He rather gave in charge to him a heart broken, helpless, yet amiable, virtuous, pious and innocent woman: in his dying agonies and excruciating dissolution. I mean his own dear mother. Humility is the nerve of religion while ambition is its bane. Yet in all our schools ambition is inculcated upon the juvenile mind, while humility is exploded; and this I call the foundation stone of the miseries of christendom. Hence in all ranks of civilized society, every one is seeking to circumvent his neighbour, in order to accumulate riches, and thus gratify this spirit of ambition, and if one arose from the dead, he could not convince him of the folly, fatality and futility of this passion, the natural offspring of a faulty and vain glorious education. And so potent, (I had almost said omnipotent) is this prejudice of education, that it is but seldom the most dreadful calamity can obliterate it. Yet calamity is the last recourse of the heavenly physician, to cure this stubborn disorder, and if it fails we must assuredly die. Ambition is the parent of a thousand evils, in church, in state, and even in the commonwealth of lite-

ature, and the corps of jurisprudence and medical science. I do not wish (because I am predetermined not) to cast an imputation, just or unjust, on any sect or party or corps, theological, political, medical, or judicial. However, I would rejoice to find a law passed in the national legislature, appropriating a stipulated salary for all attorneys and advocates, as well as judges; as also for the genteel support of doctors of medicine. Their salary to be the same when they had much as when they had little practice; if this law related to pawn-brokers, and all other professions whose prosperity increased in an exact ratio, as the publics decreased. I think it would be the more valuable. I do not by these remarks wish to invalidate these corps, in each of them there are great and good men. The medical corps in the city of Philadelphia has produced the greatest and the best of men, and when he died I believe he left not his match behind, at least not in America: I mean Dr. Benjamin Rush.

This eulogium is the offspring of disinterested candour and veneration for departed worth. His urbanity while alive, and his works, moral, philosophical, as well as medical, now he is dead, bespeak his worth. If there was one man in his native city devoid of bigotry, he was the man. When I look round this terraqueous globe, particularly christendom, to find such men as Dr. Rush, and find so many millions mentally and morally a perfect contrast to him, I am constrained to lay down my pen, and exclaim with a generous poet worthy to be named with Dr. Rush: I mean Cowper,

“OH, for a lodge in some vast wilderness,  
Some boundless contiguity of shade,  
Where rumour of oppression and deceit,  
Of unsuccessful or successful war,  
Might never reach me more! My ear is pain'd,  
My soul is sick with ev'ry day's report  
Of wrong and outrage with which earth is fill'd:  
There is no flesh in man's obdurate heart;  
It does not feel for man.”

When I intellectually view christian as well as Pagan countries, and see one part of the human family exalted to demigods, and demegogues, and the other part de-

graded to beggars and beasts of burden ; the one part living in all manner of extravagant sensuality, and the other part absolutely dying for want of what they waste, I naturally ask myself, “ why is this dreadful disorder permitted to derange and distress mankind ? But I find an answer ready, namely, **THEY ARE FREE AGENTS !!**

Among the species of lions there is no Nero ; among the race of tygers there is no Caligula permitted to arise, and systematically tyrannise over the brute creation : and, wherefore, because they are unlike man, who is a free agent. These voracious animals, with all others of the carnivorous kind do not tyrannise, they instantaneously slay and eat their victims, of course, end a day of happiness with a moments pain. The utility of carnivorous animals will at once appear obvious, even to those philosophical unbelievers who wish to find fault with the infinitely wise economy of a gracious providence. Were it not for them the earth would be covered, the air would be tainted, and the waters would be contaminated with putrid carcasses of beasts, of birds, of fish. But the question recurs : why was a Nero, a Caligula permitted to oppress and torment their species ? the answer is still at hand : They were produced by moral corruption in the people : for it is a fundamental truth, (though I well know that not one in a million will believe it such) that when an individual, a family, or a nation turn their backs on what Socrates used to call his good genii, though some sectarians, with sanctimonious countenances, boldly and unblushingly assert that he, because a heathen, and infants, because the unbaptised children of heathens, are in hell ; yet Socrates was infinitely their superior in mental and moral excellencies : I say, when they thus turn their backs upon their infallible dictator, upon the obvious laws of nature, the dictates of reason, and the simple suggestions of common sense, they are ready to become the votaries of every absurdity in religion and politics, in theory and practice : and the vassals of every hypocritical priest and tyrannical potentate ; and if such servile mortals find nothing but misery when they thus turn their backs upon so kind a benefactor, is it not a just re-action for their base ingratitude to their best friend, and servility, or, if you please, loyalty to their worst foe.

Let any man, who doubts the authenticity of this assertion, read the histories of the Asiatic sultans, grand moguls, nabobs, grand lama, Bramins, priests of Juggernaut, &c. and then he will doubt no more. Nero and Caligula were detestable tyrants, and thousands besides I might mention, and not leave Solomon out of the number. Who made them men? I answer, God. Who made them tyrants? I answer, men: servile, sycophantic, bigoted men. The Israelitish priesthood preached for pay, and divined for money. They also preached unconditional submission to their kings, which secured their sovereign and tyrannical authority; and who was to blame: no doubt the people, themselves "my people love to have it so," says God by the mouth of his faithful prophet Jeremiah. When the Romans were virtuous, they were free, for God was their defender, and no tyrant dared to infringe their rights: but alas! when they became vicious they also became an easy prey to every enterprising adventurer. God will help them that help themselves, and this assertion is elucidated in the fable of the wagonner and Jupiter. A bad population, like a bad tree, produces bad fruit. Were it not for a host of parasites, pensioners, prostitutes, spies, informers, flatterers, and the hangman at their head, Nero would have never reigned; and were it not for a host of such tories and traitors, with pride and ambition at their head, France would be now in Europe what the United States is in America. "*A lesson to the oppressor, and a pattern to the oppressed.*" Cursed ambition! the bane of virgins, and the bait of fools, has destroyed that beautiful country, which nature has made a paradise and man has metamorphosed to a dungeon of despotism and desolation. When I recollect the commencement and the sequel, the progress and the catastrophe of the French revolution, and the desperate consequences of its failure on the liberty, peace, and happiness of the European population, my very heart almost weeps blood.

God gave the people of France a fair opportunity to assert their natural rights, and support their political independence. Yes, I will contend that he graciously gave them a better chance than any other nation ever were blessed with: I will not except the enlightened and independent people of America. This God can do with-



out acting incompatible with his equitable attributes ; but if he could lift them out of the sink of political prostitution and religious fanaticism, and set them on their feet and enable the nation to stand like a man, and no longer crouch and cringe like a beast, he certainly could not walk for them, nor be grateful for them ; nor be a terror to the royal tyrant, and an asylum to the degraded slave for them. God did his part, but they refused to do their part—of course, they displayed to the view of men and angels, their base and abominable ingratitude, and by deeds that more than spoke, they declared that they despised the gift of civil liberty with which they were crowned. And who can without pain behold the terrible re-action of a just and righteous providence, which was the necessary result of their detestable ingratitude to their Divine benefactor, who crowned them with liberty and the light of political knowledge, and punished them for their servile and sycophantic adulation of the demagogues who robbed them of these paramount blessings. Behold this miserable people plunged again into the dungeon of despotism, with torches of political knowledge to see their degradation, while their republican tyrants are doomed to perpetual imprisonment, exile, infamy, or death. Yet there are miserable miscreants who will have the impudence to blame God only for the mighty calamity under which the French population groan : when any idiot, not wilfully blind, may clearly see it is the fruit of their own ingratitude and servility.\*

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\* In order to prove that God graciously took the French population out of the sink of political pollution, and graciously made the nation stand by holding before their intellectual eyes the light of political knowledge, I will take the liberty to introduce a quotation from my "Preliminary Essay." page 272, which is nearly verbatim in my MSS. letter to general Bonaparte, sent to him via the American ambassador, Mr Livingston, in the year 1801, and is word for word in my printed letter, corrected and revised, sent to him A. D. 1804, via the French principal secretary of state, Monsieur Talleyrand. In this quotation the reader will recognize that it was not for want of light to see the super-inhuman villainy of the deed, or the dreadful consequences resulting from their base and diabolical ambition, that M. Talleyrand or Bonaparte, or perhaps both subverted, nay, annihilated the liberties of the French republic.

It seems that king-ridden and priest-ridden people cannot be content without an idol to worship. Witness the ancient Israelites, when delivered from Egyptian bond-

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“Having freely apprised you of your danger in a future world, in the event of final inattention to your eternal interests, permit me to remind you of your duty and your danger in a political point of view. Have you duly adverted to the genius of that great nation over which you now preside? And are they not, almost to a proverb, jealous of their national rights and liberties? Have they not proved to the world, that they are a nation of Brutuses? Are they, on this account, to be condemned? Surely not. Have they sacrificed countless lives, and almost exhausted their treasures to procure for themselves, and transmit to their posterity, their national rights and privileges; and shall they not be tenacious of them? The man, or set of men, who despoil them of privileges obtained at such infinite expense, literally robs them of the vast treasure they expended, and virtually murders the many brave heroes, who sacrificed their lives to purchase liberty for their country and their children, and proclaim to the world that these heroes fought and bled and died in vain. To imagine that the French people will allow themselves to be, with impunity, despoiled of their dear-bought privileges, is to suppose them, not only without patriotism, honour, and generosity, but without a mind and without a memory. Shall they, after the bloody struggle, transmit to coming generations a despotism so unmanly and fatal? Shall they deposit, in the hands of their progeny, the sanguinary sword, all stained with the blood of the patriotic sons of France, when a little more courage and perseverance would secure their liberties? In what contempt and detestation would posterity hold them? Would not their children and their children’s children execrate their cowardice, and curse the tyrant while rotting in his grave, with his parasitical advisers. All that is wanting to render them happy, is perseverance in the vindication of their just rights and unalienable privileges. Of vast magnitude and importance is the cause of liberty. It is not the concern of a city or a country, it is the concern of Europe, nay, of the whole world. It is not the concern of a day, of a year, or of an age; it is equally the concern of the present generation, and of many generations to come. Recollect, sir, your political conduct may be productive of much happiness or of much misery to many millions yet unborn. Figure to yourself your political misconduct inscribed, in very small characters, on a young tree, and the inscription to increase with the tree, in what large characters would posterity read your infamous departure from political and moral rectitude? You should always remember, when you are planning for posterity, that neither wisdom, nor virtue, nor honour, nor courage, is hereditary. Portentous are the times in which we live. Great is the trust deposited in your hands. How many

age : yet they would have a golden calf to adore. And the French republic, when emancipated from royal bondage, nothing would suit them but an imperial bull to bow

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millions are committed to your care! Many are the vicissitudes of fortune they have already experienced. Manifold difficulties have they encountered and escaped. High is the eminence on which you now stand. Vast is the prospect before you. Happily may you contribute to the prosperity, or unhappily may you conduce to the misery, of Europe. Inattentive must you be to your duty, your interest, and your honour, to the interest and the honour of the French nation, if you are not inspired with the most laudable ambition and zeal, to secure to them such a free and happy government, as they risked their all to obtain. Has not the world seen the French nation great in adversity, struggling with the difficulties incident to a revolutionary war, amidst the intrigues of unprincipled men among themselves, a number of whom have met the fate they merited ; and shall they not be great in posterity, and continue to defend their rights, as a lioness does her cubs ? Immense is the hurt which, by misconduct, you may now do. By a virtuous administration, on the contrary, you may do more for the interest and honour of the nation, at the head of which you now stand, than all your former victories and conquests have done. Were not the Lacedemonians, in external circumstances, inferior to many of the other states of Greece ; and yet, by their virtue and their valour, did they not obtain a pre-eminence ? Have not the most celebrated heroes of antiquity been distinguished and famous for their contempt of worldly riches and honours ? In what low circumstances were many of the most celebrated champions of ancient Rome, such as Fabricius, Cincinnatus, Regulus, and others ? And yet those were the times in which public, as well as private, virtue shown with unrivalled lustre. Their poverty, far from being a reproach, added fresh laurels to their fame. The reason is obvious. It indicated such a noble contempt of riches as rendered them superior to all the arts of corruption and bribery. In modern times, as well as ancient, public virtue possesses charms which attract attention, and add a dignity to nations, which is superior to riches and power ; commanding respect where pomp, splendour, and magnificence, are despised. The people of France are not ignorant of the necessary prerequisites and essential qualifications which constitute an upright magistrate or a virtuous government. They know that a good magistrate is a friend to the liberties of the people, makes their interest his own, and is happy when they are happy. Readily can they also recognize when an individual tyrant, or a government of them, deviates from the path of rectitude ; prostituting their consciences and their power to the most unworthy purposes. A nation, delivered from local prepossessions and sentimental prejudices, sees with new eyes, and hears with new



before. Some will boldly assert, that such is their temperament and volatility that they cannot live only under a military or hereditary despotism : if this is a fact, they are certainly inferior to the brute creation.

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ears. Curious, as well as contaminating, is prejudice; accommodating itself to all the propensities and passions of the human mind. In what mind, noble or ignoble, learned or illiterate, does it not find a residence? What mind is not, in a greater or less degree, under the influence of political or religious prejudice? Like the spider, it can fix its residence, and live any or every where. Let the mind be as empty as the walls of an uninhabited dungeon, or polished like the walls of a palace; let it be informed or uninformed, prejudice, if not disturbed, will keep possession of it. But when the time arrives at which a political revolution is to be accomplished in the state, or a religious in the church, prejudice, however obstinate, must yield. The revolution which has taken place in France, in the political sentiments of the people, no less than the political state of the country, is, doubtless, in all its causes, concomitants, and effects, one of the most extraordinary in the annals of the world. Great, indeed, is the change in the political sentiments of the French nation. Are they as much as ever dupes to political ignorance and error? Are they as much as ever liable to the impositions of designing men, and enterprising demagogues? Are they as much as ever apt tamely to submit to any tyrant or despot that may wish to enslave them? Or is the mind swept of its former political cobwebs, and prepared for the reception of generous political ideas? Can they be supposed ever to return to their political ignorance and prejudices? As soon may a scholar totally forget his alphabet, or a wise man become an idiot. Can the mind once duly informed become uninformed, or unknow what it knows? Apt indeed are vulgar minds to be dazzled with the splendour of courts. But often are the despotic actions, and enormous expenses of the latter, the means of undeceiving the former, and the veil of ignorance, when once torn, can never be repaired, as ignorance is only the absence of knowledge; it is obvious, that though a man may be kept ignorant, he cannot be made ignorant.

Let me, in a particular manner, inculcate on your mind one momentous truth. It is this—notwithstanding appearances to the contrary, there is not a description of men, that more clearly see your danger, or more heartily despise your conduct, in the event of its proving unhappily despotic, than those very characters of the diplomatic, senatorial and judicial departments, who now daily surround and flatter you. Interest obliges them to wish you to oppress the people; because they expect them to enrich themselves at the expense of the public. In the event of



The species of lions, tigers, bears, and crocodiles have no Nero's, Caligula's, Dionysius's, or Robespierre's, among them ; and wherefore ? because they listen to and

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your acting the basest part, self-interest would incline them to approve and eulogize your conduct. Sensible are they, that if you could see your danger as they see it, your government might speedily come to an end, and they would lose their places and pensions. But well do they know, that if you infringe the privileges of the people, your head will not be out of danger ; but while you keep your head upon your shoulders, they wish to keep their lucrative places like the flatterers of Robespierre, and his premature and ignominious death, will prove the authenticity of my assertion. You certainly cannot have forgot the tragical end of this sanguinary monster that, for a time, ruled the French nation ; who received a thousand addresses and congratulations, filled with the most fulsome flattery, on his escaping a supposed plot for his assassination. And you cannot but remember what happened about one month after. He was brought to the scaffold ; and, for the very great service they had done to society, by extirpating such a monster from the earth, his executioners received upwards of fifteen hundred addresses of thanks from the people. But to shew, beyond a doubt, that the French nation know what their chief magistrate is, or ought to be, I will here transcribe that declaration of the rights of man, which was made the basis of the new constitution, and which, by order of the national convention, was circulated throughout France, at the commencement of the revolution. It runs thus :—

#### DECLARATION OF THE RIGHTS OF MAN AND OF CITIZENS

*By the National Assembly of France.*

‘ The representatives of the people of France, formed into a National Assembly, considering that ignorance, neglect, or contempt of human rights, are the sole causes of public misfortunes and corruptions of government, have resolved to set forth, in a solemn declaration, these natural, imprescriptible, and alienable rights: That this declaration being constantly present to the minds of the members of the body social, they may be ever kept attentive to their rights and their duties: That the acts of the legislature and executive powers of government, being capable of being every moment compared with the end of political institutions, may be more respected ; and also, that the future claims of the citizens, being directed by simple and incontestible principles, may always tend to the maintenance of the constitution, and the general happiness.

‘ For these reasons the National Assembly doth recognize and declare, in the presence of the Supreme Being, and with the hope

obey the laws of nature. But man, with all his boasted knowledge, destroys his own happiness by disobeying the laws of nature, and forthwith manufactures a host of ty-

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of his blessing and favour, the following sacred rights of men and of citizens :

‘ I. Men are born, and always continue free and equal in respect of their rights. Civil distinctions, therefore, can be founded only on public utility.

‘ II. The end of all political associations is the preservation of the natural and imprescriptible rights of man ; and these rights are liberty, property, security, and resistance of oppression.

‘ III. The nation is essentially the source of all sovereignty ; nor can any individual, or any body of men, be entitled to any authority which is not expressly derived from it.

‘ IV. Political liberty consists in the power of doing whatever does not injure another. The exercise of the natural rights of every man, has no other limits than those which are necessary to secure to every other man the free exercise of the same rights ; and these limits are determinable only by the law.

‘ V. The law ought to prohibit only actions hurtful to society. What is not prohibited by the law, should not be hindered ; nor should any one be compelled to that which the law does not require.

‘ VI. The law is an expression of the will of the community. All citizens have a right to concur, either personally, or by their representatives in its formation. It should be the same to all whether it protects or punishes ; and all being equal in its sight, are equally eligible to all honours, places, and employments, according to their different abilities, without any other distinction than that created by their virtues and talents.

‘ VII. No man should be accused, arrested, or held in confinement, except in cases determined by the law, and according to the forms which it has prescribed. All who promote, solicit, execute, or cause to be executed, arbitrary orders, ought to be punished ; and every citizen called upon, or apprehended by virtue of the law, ought immediately to obey, and renders himself culpable by resistance.

‘ VIII. The law ought to impose no other penalties than such as are absolutely and evidently necessary : and no one ought to be punished, but in virtue of a law promulgated before the offence, and legally applied.

‘ IX. Every man being presumed innocent till he has been convicted, whenever his detention becomes indispensable, all rigour to him, more than is necessary to secure his person, ought to be provided against by the law.

‘ X. No man ought to be molested on account of his opinions, not even on account of his religious opinions, provided his avowal of them does not disturb the public order established by law.

rants, who grievously oppress him. And is it not a just re-action of Divine providence, for his base ingratitude in refusing to pay homage to God, the author of all his mer-

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'XI. The unrestrained communication of thoughts and opinions being one of the most precious rights of man, every citizen may speak, write, and publish freely, provided he is responsible for the abuse of this liberty in cases determined by the law.

'XII. A public force being necessary to give security to the rights of men and of citizens, that force is instituted for the benefit of the community, and not for the benefit of the persons with whom it is entrusted.

'XIII. A common contribution being necessary for the support of the public force, and for defraying the other expenses of government, it ought to be divided equally among the members of the community, according to their abilities.

'XIV. Every citizen has a right, either by himself or his representative, to a free voice in determining the necessity of public contribution, the appropriation of them, and their amount, mode of assessment, and duration.

'XV. Every community has a right to demand of all its agents, an account of their conduct.

'XVI. Every community in which a separation of powers and a security of rights is not provided for, wants a constitution.

'XVII. The right to property being inviolable and sacred, no one ought to be deprived of it; except in cases of evident public necessity legally ascertained, and on condition of a previous just indemnity.'

"Whether your future official conduct shall accomplish or disappoint the expectations of the friends of liberty, it is certain that such a government as is here recommended, may exist, nay, has, in fact, existed, both in theory and practice, for a number of years. That nations, populous, and inhabiting countries of great extent, may be, if they will, free and happy; here is an irrefragable proof. Here, in the United States of America, are persons of all nations, and of all languages, who brought their prepossessions and prejudices, propensities, and passions with them; who, notwithstanding, live in harmony and friendship. Neither can the poor be said to be oppressed here, nor the rich pampered. The different departments of government are established and supported on principles of economy, rather than extravagance. Here no provision is made for a despot to live in magnificence and splendour, at the expense of the poor, as well as the rich; the mechanical, as well as the mercantile parts of society. Neither our executive, nor our legislative bodies, have any occasion for guards, to protect them from an infuriated populace. Where such defence is necessary, it unavoidably occasions a suspicion that some fatal source of public discontent exists, from which the necessity of it proceeds. And unhappy, indeed, is the man, whe-



cies? Without any manner of doubt. The fact is, when man individually or collectively, in political or religious societies, turn their backs upon nature, and lend a deaf ear to the intellectual voice of the Spirit of truth, it is impossible to calculate to what excess they may run, in to all manner of religious and political absurdity; I should rather have said, religious fanaticism and political intolerance.

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ther called a consul or a constable, who is obnoxious to the vengeance of a nation on account of his tyranny. The inimitable general and patriotic statesman,\* who lives, and will for ever live in the affection of the people of America, and to whom, under God, we are indebted for the independence, liberty, and prosperity we now enjoy, permit me to repeat the sentiment, WHAT A NOBLE PATTERN FOR YOU TO IMITATE!! After his example, consecrate your fame; give to France a well-adjusted and rightly-organized constitution; a constitution which, adapted to the character and local circumstances of the nation, shall establish their prosperity on the solid principles of liberty and good order. This once accomplished, her acquisitions will form the basis of substantial greatness; but, if otherwise, they will fly away like the painted, but unsubstantial, forms of a magical lantern.

Is not France now, in a particular manner, the object of the jealousy of the other European powers? The states, at whose expense she has been aggrandized, will not be easily reconciled to her; but will, with impatience, watch the moment of retaliation. Should France be cursed with a distracted government, or, which is worse still, a military or a hereditary despotism, which God forbid! opportunities will not be wanting. The friends of France have considered the late revolution as the most glorious epoch in its history, and the most consoling presage of its future greatness. But remember, sir, its future happiness depends, in a great measure, on your official conduct, particularly the rectitude of your heart, and the purity of your intentions.

"If your administration shall unhappily prove to be incompatible with the political principles which you and the French nation profess, and repugnant to the character of a just ruler, a good citizen, and an honest man; if it shall eventually encroach upon the natural rights of man, as man, particularly that most valuable of all rights, and most sacred of all property, liberty of conscience, what must the necessary consequence be? It will not only exhibit your *political hypocrisy* with a witness, and your *systematic villainy* without disguise, BUT WILL ASSUREDLY PROVE A PRELUDE TO YOUR RUIN."†

\* General George Washington.

† Alas! how wofully has the above prediction, made fourteen years ago, been fulfilled.



The ease with which the human mind may be led from the source of its happiness to the source of its misery ; I have viewed with astonishment and grief. An association of bad politicians or religionists might metamorphose the children of the most independent people, to slavish worshipers of the great mogul, or the grand lama. But what is the cause ; they abuse the gift of God by prostituting their reason and common sense, in the service of their mortal tyrants, to the neglect of their immortal benefactor. And a curse attends the unnatural innovation.

This must be a fact let who will deny it. When a man reads in the book of creation this important text, "*learn from my kindness to you all, to be kind to one another ;*" and the same day vindicates and defends the political and ecclesiastical tyrants, who degrade and torment their own species : is not the conduct of this man an insult to reason and common sense, and is not his own misery a just re-action for his hypocritical and tyrannical servility. Yet alas, what is called civilized and christianized society, presents millions of such instances. Indeed so very corrupt are all ranks in civilized as well as savage life, that none but those who take their intellectual eyes from man, and place them upon the works and words of God, and no longer listen to his syren voice, but rather to the voice of the holy spirit, can be able to distinguish between truth and error.

The people of France no doubt heard with admiration, the well known fact, that Gen. Washington fought for his country in the field, and presided in the cabinet for many years ; and so far from circumventing the mouth of labour, or enriching himself therewith, he would not receive any pecuniary emolument for his important services. Yet the same people subsequently beheld with a criminal apathy, General Bonaparte subvert their republic, and purloin from the national purse, more money for the splendid decoration of himself, and his first and second wife, than would maintain the government of the United States twenty years ; while at the same time many of his fellow citizens, who were his equals in mental, and his superiors in moral excellence, were perishing for want of the necessaries of life. Nature encompasses man with abun-

dance, yet we see him die for want ; and wherefore ? because as in the above instance he acts in opposition, and not in subordination to the laws of nature. He, the oppressed winks at the villiany of his oppressors, and of course becomes doubly guilty ; *for he who allows oppression shares the crime* : excuse the tautology. If therefore an individual villian, or a government of them, rules any nation, with despotic power it is the people who suffer, and who are to blame. Yet view the most polished societies, for in my view, the more polished, the more corrupt they generally are. See one part, the rich and powerful few, circumventing the poor, and helpless, many, of even the necessaries of life. The first are cloyed with superabundance, the last perish for want.

These polished people have visited many parts of the earth, which they did not cultivate, but few places but what they polluted with the blood of their species. It would certainly take a larger book than the Bible to contain a description of the extravagant pride and sensuality of one part of the population of Europe, and the degradation and starvation of the other part. One part are exalted above the state of man, the other are degraded below the state of brutes. Thus the laws of nature are enervated, and a curse attends the inversion, for the rich are cloyed with abundance, until they cannot enjoy it : while the poor are perishing for want of their portion of these necessaries of life. Yet they all profess to be led by not reason alone, but also by religion, and the most profound erudition and polite literature. But alas, every religious and political association have a reason of their own. Many religious societies have also a physiology of their own, as well as a peculiarity of manners, customs, and forms of religion, and apparel different from all others. Yet they all think their own form is the best. And this pride of opinion is the parent of bigotry, which formerly kindled the fires in which the martyrs were consumed ; and to the present moment is a partition wall to separate the members of the same family, who were ordained by nature to live in the most perfect union, reciprocal friendship, and social intercourse. Yet they all and each of them, will say they can give you reason, and also scripture, chapter and verse ; for their diversified

forms and ceremonies, though often as different from each other as light is from darkness. When the source of truth appeared among the Jews, and Preached his celestial gospel, the Scribes and pharisees professed the highest degree of religion, and could no doubt produce what they called reason and revelation in support of it; yet their cruel malice and malicious cruelty, which eventuated in the crucifixion of our dear and merciful Redeemer, clearly demonstrated then what kind of religion they possessed, the same as the roasting a heretic alive with a slow fire, by the officers of the inquisition, now clearly shows what kind of religion they possess. But though the catholics still support the Inquisition! is religious persecution confined to them? by no means: In every sect there are proud and tyrannical dictators, who have martyred their thousands in the name of God and religion. And as they grow rich and powerful, they become more proud and intolerent in an exact ratio. And it is as difficult to disperse the clouds of ignorance and error from their minds, as it was from the minds of the ancient Jews, who lived and died the victims of a fatal delusion, crying peace, peace, when swift destruction was coming upon them. Witness the sack of Jerusalem by Titus, 40 years after the death of Christ. While putting down these simplified thoughts, for the comfort and contemplation of the desperate child of misfortune, fresh calamities have been thickening around myself; which has been a considerable hindrance to me. I have perhaps an hundred times taken up my pen, in order to put down thoughts which struck my mind in justification of the ways of God to such unfortunate mortals as myself, and had to lay it down again without being able to accomplish my humane intention. Oh, the villiany of man! I have been plundered out of many thousand dollars, even since I have been in the book business, by professors who knowing me to be of an easy disposition, have often swindled me out of the principle, as well as the profits of my books published by myself, amounting to the heaviest end of 100,000 copies: This very moment it is impossible for me to express the agony and torture of my heart, from the sense I feel of the inhumanity of man to myself, and such children of

misfortune over the whole earth? Yet though I have been circumvented by man to the loss of a handsome fortune, I never appealed to law for justice but once, when insult was added to injury; and even then, when I got judgment against the person, I frankly and freely forgave him the whole. By this means I have been reduced to a dilemma; but even this teaches me a very important truth, namely, that in civil society such men are generally reduced to mere cyphers, and often to beggars: while the knave, the miser, and the religionist who sold the bed from under his sick neighbour, in order to recover the last farthing of his money from him; these men with the rich booby, whose knowledge consists in low cunning, are the demigods of what is called civilized society. I have sat up many a night in sorrow, composing or compiling about 5000 pages, for the benefit of my compatriots; while I felt often as I do now, like a man running to relieve his perishing neighbour, with a fifty six pound weight chained round his neck; and what have I reaped for my labour of love? I answer infamy and abuse, calumny and imposition. My life threatened by the bigoted assassin, and falsely swore against by the religious professor. But even this complicated calamity teaches me another very important truth: namely, that I ought to believe in, to love, and endeavour to honour God, beneath his frown, as well as beneath his smile. When I am sinking beneath the waves of sorrow, as well as when I am on the mountain top of joy and delight.

And that there can be no true virtue, but what is practised in order to benefit man, from the pure desire of pleasing God alone; and if this can be done incog, or without letting the left hand know what the right hand does; it is still more estimable, far more amiable in the sight of heaven!

Again, calamity alone has given me clearly to see the vanity and futility of regarding the praise or censure of man, or rendering myself miserable from the view I have of their petulence and perverseness. But the most interesting truth that calamity has taught me, which is itself worth a mountain of gold or a valley of diamonds, is this: the author of nature has necessarily placed us on this globe as in a terrestrial paradise, made so by God, but



changed to a dungeon by man ; our residence here must needs be circumscribed ; of course, he has graciously surrounded the honest man with salutary ills, first to wean his affections from this transitory and delusive world ; and secondly, to reconcile him to the thoughts of dissolution, and render that moment a pleasurable one to him. Oh ye children of affliction, this should be a consolatory thought to you ; it is in unison with the sentiments of St. Paul ? “ Them that I love I chastise, and rebuke every son that I receive.” Humble yourselves therefore beneath his merciful chastisement, for unless you do, it must all prove abortive. As calamity is the last recourse of heaven, to recall the frail sons of earth to their own happiness. If Blair said,

“ How shocking must thy summons be, Oh death,  
To him that is at ease in his possessions.”

I will say,

How joyful must thy summons be, Oh death,  
To him who loves his God, tho' full of grief ;  
Beset with ills, and covered with misfortune.

I have been led to make a contrast in my own mind, between civilized and savage society, by reflecting upon the exertions of our Missionary and Mite Societies. Before we make this interesting contrast, it will be proper to give a brief view of the different modes of education, used by these different societies : my reason for dwelling so much upon our corrupt though popular mode of education, is this : I consider it the source from whence proceeds all our miseries, individual, domestic, and national, which if fully delineated, a thousand volumes would not contain the dreadful deliniation. It is a certain fact that children may be taught by early education, any error or any truth, or indeed any religion, manners and habits ; even though contrary to the laws of nature.

How necessary then is it to correct the present abominable mode of education, and to substitute a better in its room ! Is it not a sin that cries to heaven for vengeance, against those who see the evil, and have it in their power to remedy it, and yet do not use that power to remedy

evils, so fatal, so dreadful, so profound. The royal oak when a twig may receive any bend, and the brick when clay may receive any form; so is it with educating our youth. The first lesson taught by parent and preceptor, by example is cruelty. Mr. Jefferson says "children are imitative animals." The master at school and the mother at home, with whip in hand, both act the tyrant. The children must therefore learn by the sense of feeling, as well as seeing. The second lesson is ambition, this is inculcated by threats, by promises, by classical advancement, and by the hope of a silver medal.

When civil and christian education so called, is such, is it not abominable injustice, to hang one man, and gibbet another; who only act according to the principles dictated by this mode of society. If the present system of education is the parent of crime, is it not the indispensable duty of them, who have it in their power, to correct this deleterious mode, without defalcation. The man who has been frustrated in his ambitious arrangements to make his fortune, by legal swindling: such as fraudulent speculation, shaving notes, enormous usury, the banking system pushed to an extreme, &c. &c.; so powerful are first impressions, and the prejudice of education, that he uses unlawful means to accomplish his object, by forgery, by robbery by murder, &c. This is the cause of the premature and violent deaths of many thousands in christendom every year. I do contend that there can be no real happiness, but what ultimately tend either directly or indirectly, to promote the happiness of mankind. If this is a fundamental truth, our present and most perfect mode of civilized and christianized society, is corrupt, totally corrupt to its very source. Hence we see all ranks and grades in civil society, in full pursuit after riches which will enable them to attain the highest pinnacle of grandeur. Of course we see in church and state, all people and parties are endeavouring to outvie each other, in outward decorations and equipages, to the total neglect of the inward ornament of a philanthropic and patriotic heart. Yet every body knows because daily experience demonstrates the melancholy fact: that wealth without charity is misery most profound. Man was ordained by nature, to progress from imbecility and ignor-

ance, to intelligence and social intercourse ; but what is the fact, as it relates to civil society. It is this ; that man so far from considering that his individual happiness consists in promoting the happiness of his fellow creatures, of all kinds, kindreds and colours ; he necessarily considers because he has been always taught so, that his happiness consists not in virtue or the promoting the happiness of others ; but rather in accumulating a fortune, building a palace, and outshining all others in elegance and splendour. I am truly sorry I cannot find language to depicture in living colours, the mountains of mischief and misery produced, particularly in civil society, by this fatal deviation from the plain laws of nature and the simple dictates of common sense. The order of nature is subverted, and a curse attends the subversion ! Witness the palaces and prisons in christian cities, the abodes of extravagant sensuality, and want and misery: one part cloyed with superabundance and the other part literally perishing with hunger. The few are seeking their happiness in vain show, in pomp and pride, the foolish titles of royalty, and the useless tinsel of superstition ; and in so doing rob the many, of the necessaries of life, and doom them to degradation, starvation, and desperation : and then forsooth execute them by thousands, for doing what society collectively first teaches, and then individually compels them to do. Religion, matrimony, politics, genius, the arts and sciences, are all prostituted to gain riches. And if one intelligent child of nature will refuse to go down with the general torrent of moral corruption: infamy, disgrace, and poverty, must be his portion. Was he worth thousands this year, the next he would be a beggar.

Indeed many of our boasted laws are so absurd in their nature, and so great an insult to common sense in their tendency, that the most ignorant of our own population cannot help seeing their injustice, their mighty prejudice to the contrary notwithstanding. How cruel, how absurd, how wicked, to punish the crimes in manhood which we ourselves inculcated in infancy. What a dreadful outrage on common honesty, that the tender philanthropist, who, by his conduct, adorned human nature, should, for his virtue, be doomed himself to beggary, and his poor

children cast as lambs among wild beasts—carted to the poor house—there corrupted, and soon after hung for stealing the value of a few shillings, which starvation perhaps compelled them to. While, on the other hand, the fraudulent speculator, who, from pure avarice and not from want, robbed his neighbours of millions, is first made a magistrate, (for what won't money make) then an alderman, and, lastly, a chief justice, who rides in his superb coach and four horses, while his philanthropic neighbour we have just mentioned is reduced to beg, propped on his staff, and shaking as he goes, a morsel of bread, with a lame leg, a hungry belly, and a breaking heart; while his poor children, O! dreadful thought, are sentenced to an ignominious death by this very judge, who gained his wealth and weight in a most corrupt society by vice, while the intelligent philanthropist is brought to starvation for attending to the opposite virtue, and, of course, violating the wicked laws of christianized man. Those who laugh at this true, though tragical delineation, I would to heaven they would be compelled to visit our prisons, poor houses, and brothels, in America as well as Europe, and examine individually their wretched inmates relative to their misfortunes, their vices, and their connections, their true and tragic tales would unfold more of the corruptions of our civil society than it would be prudent for me to delineate, however true I could prove my delineation to be. The fact is, I could say and prove a great deal in support of my glimpse of popular depravity, which would implicate many respectable corps, political and ecclesiastical; but by thus saying what might be said with the strictest truth, I would subvert my own primary object, namely, benefiting my fellow creatures with the pure motive of pleasing my Creator alone. I can speak with more confidence on this subject than many others, from this consideration, that I have travelled much, as I have already mentioned; and also, when I was a sectarian preacher I regularly preached in prisons and poor houses, and, in so doing, heard the tales of woe that would make the heart of a midnight assassin, though made of stone, almost weep tears of blood.

Look at the superb streets of palaces, in one part of our cities where thousands die of indolence and luxury, and



then turn your eyes to another part of them, and you will see millions in stinking lanes, and alleys, perishing for want : I saw myself, a poor widow and her daughter, one cold winter's morning, in a corner of a miserable room, laying upon the floor ; their bed and covering was a piece of an old carpet, which was sprinkled over with snow, as well as the whole room, as there was not a pane of glass in the windows, nor fuel, nor furniture, nor food in this wretched habitation, though it was within a pistol shot of the pompous and luxuriant abodes of the sons and daughters of extravagant sensuality.

Among the savages with whom I have been, their children were always raised without stripes, and almost without a frown ; their wants, being natural, were few ; their education was simple, namely, humility and obedience. I recollect when I was 17 years of age, I happened to be among savages not totally corrupted by the sons of civilization ; they were in a large circular pavillion, the roof of which was the spreading branches of palm trees, which were planted in an exact circle, and very close to each other, which formed at once a simple, romantic, and cooling retreat. Here the chiefs were assembled, with their usual hospitality, to regale us with palm wine ; there was but one white man who sat and drank with the chiefs ; but for my part I had to kneel down at their feet, as their own children did : thus I partook of their pleasant beverage. I mention this to shew how children may be taught humility without cruel chastisements. The parents are affectionate, their children are filial. They are taught by times to plant some simple roots, to gather the spontaneous fruits with which the woodlands abound ; as also to hunt, fish, &c. These simple occupations supply their few and simple wants ; and the children as naturally and regularly provide for their parents, in their old age, as they did before for them in their infancy. The want of filial or fraternal love or hospitality, so common among civil and polished society, is never to be seen among them. I will not except even the barbarians who devour human flesh ; even this, the lowest and most degraded of savage society, is less pregnant with misery and mischief than some of our most highly extolled civil societies. For instance, whether is it most cruel to behold helpless

old age and infancy absolutely and literally enduring the lingering and tormenting pains of death by starvation, for no offence? or men and women roasting in the slow fires of the inquisition for not believing a lie? or the patriot enduring the tortures of the rack for opposing the cruel government of his most Christian majesty? or the philanthropist enduring the lingering pains of death in a dungeon for advocating injured innocence, and vindicating the rights of man by his pen? or the sanguine, but, alas, imprudent champion of civil liberty, who is buried alive in a gibbet for the unpardonable crime of what his christian tyrant calls high treason?

These are only a small specimen of the blessings of Christian society, and the tender mercies of Christian potentates. Now which, I would ask, is most cruel, the conduct of the most barbarous part of savage society, I mean cannibals, who kill instantaneously and then devour their prisoners of war, or the conduct of the societies I have given a glimpse of? Common sense and common candour will answer the interrogation. Let any man read captain Wilson's account of the Pelew islands, in order to see the most favourable view of savage society, when totally uncontaminated by civilized and christianized man, and then the contrast will appear most glaring between civil and savage society.

There are institutions formed in our cities for the purpose of collecting funds for civilizing and christianizing the Asiatics; as also, for the support of the ministers of religion. Yet, alas, while they were accumulating money for the conversion and tuition of the heathens, their own near neighbours, young and old, were absolutely perishing with hunger and cold. What a sight is this for kind heaven to behold, the professors of religion passing and re-passing the doors of their perishing, starving neighbours, to deposit in their mite societies their contributions for civilizing and christianizing the heathen, 13,000 miles distant, while they brush with their silk and sattin gowns the very doors of their poor, unhappy, perishing countrymen, as they pass along, without entering the abodes of misery, giving a cent, or dropping a sympathetic tear over the disconsolate children of misfortune, the natural offspring of our boasted civilized society. Mil-

tions of money have been collected and expended for converting the Asiatics. Now let us, for a moment, candidly examine the event resulting from this profuse expenditure. I would first observe, that if mountains of gold and vallies of diamonds were expended for the real conversion of one soul from heathenish superstition to the faith of the Gospel, and true Christian charity, I would consider the sacred boon as cheaply bought. But I fear this is not the case. Let any candid man read an account of the inhabitants of the East and West Indies, after their intercourse with the European christians, and he will see a picture of cruelty, of avarice, and of murder which will astonish him. Many of those who embraced the Christian belief were slaughtered, as well as those who had not.

There is an equality, an equilibrium, in the manners and habits of savages, even in their most corrupt state, which is annihilated too soon after they become civilized and christianized. All the difference I could see in the habitation of the African king and the house of one of his meanest subjects, was only in the dimensions ; both were made for convenience, and without ornaments. The food and drink of both were also of the same quality. Every family had one house and lot of land to cultivate, and no more. There filial, fraternal, and parental love, as well as hospitality, was admirable. One man had not the mortification to behold his neighbour, a poor sordid booby, possess one hundred houses, while he had not one to shelter him from the storm ; nor the vexation to be sensible that he had many thousand bushels of corn in his barn, while he was perishing with hunger, though far his superior in mental and moral excellence.

We will pass over, with an astonished silence, the destruction and devastation which marked the footsteps of the Christian soldiers, when they attended or followed the Christian missionaries. We will only suppose that the preachers of the Gospel sail for the Pelew Islands ; they find them a simple, innocent, hospitable, affectionate people, with one principal fault, I mean cruelty to their enemies who at are open war with them. Their wants are few, and plentifully supplied by nature, all unnecessary, or, at least, expensive decorations of person and habitation

being totally exploded. We will suppose, for the sake of illustration, that the Christian missionaries arrive—they preach with success the Calvinistic doctrine—the people forego their absurd notions of religion and embrace the true Christian theology: the work of civilizing will, of course, go hand-in-hand with that of christianizing—in a few years families of artizans will arrive in the settlement—the ministers must have fine brick, instead of bamboo houses, built for their accommodation—the people, who before were happy with the necessities of life, now begin to nurture a desire for fine houses, fine furniture, fine food, fine clothes, &c. &c. soon the land will be monopolized by speculators—then by degrees the cunning hypocrite will add house to house, and field to field, and become very rich, build himself a palace, others will imitate him, and they will become by degrees in miniature what Paris is in magnitude. All the former order, innocence, hospitality, and equality, is done away, and avarice, grandeur, and oppression, is introduced in their room, and all this without the aid of a single Christian soldier. But if a ship load of Armenian ministers should arrive, it will make bad worse by dividing the people in opinion and affection, and lead the intelligent part of them to doubtful disputations, which will destroy all harmony and social intercourse, engender strife, and eventually produce bigotry, which can only be equalled by military despotism. And even this last scourge of man would no doubt, crown the efforts of these missionaries, when the colony became sufficiently rich and extensive, to justify George the III. by the grace of God, king of Great Britain and Ireland, defender of the faith, in sending a governor and his suit to this growing settlement, to take possession of it and build a garrison. This is far from being speculative reasoning; millions of East and West Indians have been bereaved of their little property, liberty, and their lives, by Christian priests and soldiers, under the banners of the cross.

There are thousands of temptations to vice, and vice of the most pernicious kind, in civil society which savages are unacquainted with, and motives which naturally stimulate the latter to the practice of virtue, totally annihilated by the tyranny of custom among the former. I know



these simple natural truths will be looked upon by our scientific scribes and Pharisees, *i. e.* our D. D's. and L. L. D's. with the side glance of contemptuous disregard, or, with their usual haughtiness, they will affect to despise what they cannot controvert. The corruptions of civil society, which I deprecate, and merely give a glimpse of herein, as I would exhibit a drop from the full bucket of liquid poison, as a specimen of its virulence. I say these corruptions are their summum bonum ; were it not for them, they would have to apply their own hands to useful and healthful labour instead of living in elegant idleness on the labour, and trampling on the rights of mankind. Billions of money is expended every year for the punishment of crimes ; not a penny for the reformation of the poor unfortunate criminals who are driven to desperation by the disorders of society, of which they are the victims. The proper equilibrium of civilization being destroyed, the few are, of course, exalted above the state of man, and supported in that state of useless and deleterious grandeur, by wicked customs and by wicked laws ; the necessary consequence of which is, that many are plunged into misery most profound, which unavoidably produces crime, and that crime is punished by death. One man by the most deleterious villainy, fraudulent speculation, low cunning, downright lying, and every species of deception, accumulates an immense fortune, and rides in his superb carriage, while his honest neighbour has to walk upon crutches ; and if this noblest work of nature, this poor honest man, who despises a pitiful and mean action, is reduced to want, he must starve or steal ; if he considers the last of these two evils the least, and steals the value of the rope capable of hanging him, he is, forthwith, executed on a gallows, as thousands are every week in our boasted christendom ; while, at the same moment, the royal or imperial villain, who robs the public of millions, is exalted, not to the gallows, but to the highest pinnacle of human grandeur. The fact is, the laws of civilized man are so diametrically opposite to the laws of nature, that it is absolutely impossible for a man to obey the dictates of the religion of nature, much less the religion of revelation, without certain temporal ruin to himself and family, if he has one. This is a bold assertion :

but I think I can demonstrate its authenticity, viz. although our celebrated D. D's. arrayed in Sacerdotal silk and cambric, have rendered revealed religion, by their millions of books and billions of sermons, the most mysterious thing in the world, it is self-evident to me, that both natural, as well as revealed religion, are the most simple things in nature ; or, if I may be allowed the comparison, they are just like their Divine author, at once most simple and most sublime, most ancient and most new. Their fundamental duties may be comprised in a few words, viz : Love God above all things, for he has always loved you, and prove the sincerity of your love to him by loving your neighbour as yourself, and being kind to him, as God is kind to you, and always do unto him as you would wish he should do unto you. These duties are obligatory on all mankind, civil and savage, at all times, in all places, and upon all occasions. Now the true lover of God, and sincere admirer of the sovereign beauty, cannot, without disobeying this golden rule and the intellectual monitor who inculcates it, refuse to contribute his quota for the relief of a suffering child of affliction, should he possess only one dollar on earth. Again, non-resistance and kindness to enemies is particularly inculcated by the good spirit, as the most excellent virtue. Now he who obeys, literally obeys, these amiable duties, if rich, he will become poor ; if he is poor, he will be kept so : because every sharper is watching an opportunity to cheat him, when he knows he can do it with impunity, and every fraudulent mendicant is always ready to impose upon his good nature. Poverty, in the best of times, and starvation in the worse, must be his portion. This is, alas, far from speculative reasoning ; too, too many, of the flowers of civil society, who stemmed the torrent of our corrupt manners, have been brought to beggary and a premature death, the martyrs of popular degeneracy.

I know a man myself, the most liberal, generous, and intelligent that I ever knew, who possessed, a few years ago, a clear patrimonial fortune of 40,000 dollars—he has been always industrious and economical, yet both the fruit of his industry and his fortune has been swept away by the votaries of corruption, and he is now reduced to

the most distressing pecuniary embarrassments. Now he is poor, he is slighted ; while fraudulent speculators, who accumulated large fortunes, partly by imposing upon the generous disposition of this amiable child of nature, this honest man, the noblest work of God, are fawned upon and flattered by the sycophantic votaries of mammon. Alas, how many such encouragements to sordid vice and discouragements to liberal virtue does our commercial cities exhibit to popular view ! Thus, in all civilized and christianized countries, vice is eulogized and rewarded, while virtue is traduced and punished ; and the present order, or rather the disorder, of society renders this outrage on common justice and common sense unavoidable, and till the cause is removed the effects will be always the same. And, for my part, I cannot see how this dreadful corruption, the source of all this moral mischief, can be remedied or extirminated ; for it is absurd to suppose, that a vitiated body will purify itself. If the corrupt supporters of the obvious disorders in civil society had the will, as they have the power, to remove the cause, the effects would, of course, cease ; but visionary are all such hopes, without the interposition of Divine providence. The victims of these disorders are beheld dangling under the gallows, not only without pity, but with contempt, while the authors and supporters of them are beheld in their splendid mansions with veneration, and almost adoration.

Our cities are literally crowded with courtizans, though many of them are naturally intelligent, generous, and most beautiful of their sex, yet they are all despised ; while the abominable batchelors and unprincipled libertines, who are the primary cause of their degradation are highly respected. I never heard of, or saw a courtizan in the savage nations I visited ; because there they all mate like pigeons, for love, and not for money, as we do. I recollect one time, in a country scarce ever visited by civilized man, the savage prince used us with uncommon hospitality, gave us, without solicitation, the very best accommodation, made a savage entertainment and a war dance for our amusement, and provided the best beds, and offered me a female, which I thought proper to reject. This is the only instance of want of delicacy, and never did I

witness a want of hospitality in these children of nature. I never heard of cruel husbands or scolding wives, because as they mate for love, when that love ceases they mate no longer ; but this very seldom happens. They sometimes have five wives, but generally no more than two. The above generous prince had three wives. There is one custom I greatly admire among some savage nations, and that is, the tenderness and modesty with which they treat their wives while pregnant, during which time they never know them. What an amiable pattern for the male and female saints of christendom to imitate.

The contrast I have attempted to make between civil and savage society, or I should rather have said, the shadow of a contrast I have made, though but a mere glimpse of the matter of fact. Still I hope, brief as it is, it will be sufficient to prove that the ills in civil society are imputable to man alone ; that God has provided plentifully for the comfortable accommodation of all his creatures, and if they suffer it is man alone that makes them suffer.

I must confess I am very desultory and unmethodical in this composition ; but as I have not the least hopes of seeing the evils I point out remedied, and many others I cannot find language to express ; and as I am writing purely for the comfort of the desperate child of misfortune, and with the view of pleasing God alone, I flatter myself these truths, though like wild flowers and medicinal herbage in the romantic forests of South America, though promiscuous, may be at least profitable to some child of misfortune. I intend, in a separate chapter, to give him a hint of my own misfortunes, that he may thereby see the infinite utility of calamity. When young we are in the hands of our preceptors, as clay in the hands of the potter ; when once the prejudice of education has taken deep root, we must be pounded in the mortar of calamity before even God himself can form us anew in Christ Jesus—the same as the earthen vessel must be pounded to fine dust before it can be formed again. This should encourage the child of misfortune to bear his calamity with thankful patience, the same as a patient bears the amputation of a mortified limb with patience, as nothing else can save his life. I would wish him to view



things in their true colours. Prejudice and false education exhibits truth for error and error for truth ; and it is necessary for us to have the mists of ignorance and error eradicated from our minds, and have our intellectual eyes opened by the finger of heaven, before we can see and contemplate the sovereign beauty, which is supreme delight! the harmonies and benefits of his works of nature ! which produces in the human mind a compound of pleasure, wonder, and admiration, and above all the knowledge of ourselves, which is the quintessence of wisdom, and produces the deepest humiliation and self-abasement.

Before I conclude this chapter, I would beg the child of misfortune, in order to enjoy the refined pleasure of true contemplation, which none of the sons of error can enjoy, though they read Hervey's Meditations fifty times over, and had all the books in the world at their command ! to listen attentively and humbly to the intellectual voice of that infallible teacher, which Socrates used to call his good genii. Mortals may pervert their reason and common sense, and every sect and party, political and religious, may have a reason and sense of their own, and each one accuse the other of being unreasonable and senseless ; but this celestial teacher cannot be perverted : his nature, his name, and his peculiar characteristic is love ; he waits at the door of every human heart to inculcate his lessons of love, but few, alas, will hear, and fewer still will understand ; yet his laws are immutable, viz. No man shall find his happiness in hating man and acting accordingly ; and no man shall miss finding his happiness in loving man and acting with kindness towards him, if he does it with a single eye, or purely to please God alone. He who sincerely and disinterestedly obeys this excellent law will see beauties in nature which no pen can paint or tongue express. He will then turn his back upon Dublin, London, and even Paris, the largest city in Christendom, with all its royal and sacerdotal grandeur in one part, and its super-inhuman misery and wretchedness in other parts, with its thousands of superb palaces, its dozen of splendid theatres, its eleven dozen steepled convents, with one hundred and sixty other churches, and eleven wealthy abbeys, with fifty-seven col-

leges, sixteen courts of justice, fourteen barracks, thirty guard houses, twenty-six hospitals, twelve prisons and houses of correction, and street beggars in such abundance that, were they enumerated herein, no one would believe the number correct. Was I to contrast these habitations of extravagant sensuality, royal villainy, unrelenting tyranny, and ecclesiastical imposition, with the thousands of the abodes of sickness, sorrow, misery, and misfortune, desperation, and starvation, and the guilt and infamy produced thereby, as also the many ten-thousands, even in this single Christian city, who live in elegant and extravagant indolence on the misery, crime, and ruin of their fellow mortals, and all on a spot of land not half so large as the smallest island of the amiable and industrious Abba Thulla, the readers heart, though made of adamant, would almost weep tears of blood. Turn then, oh! turn, ye children of misfortune, from these splendid abodes of golden guilt, of pampered pride, of religious fraud and fanaticism, and the mountains of human misery they naturally produce, and behold, oh! do behold, the land that never was polluted by the innocent blood shed by civilized man; see the majestic scenery of the nodding forest, the safe retreat of millions of birds and beasts; view the towering mountains, the flowery vallies, the briny ocean, and the murmuring rivers, where billions of fish, quadrupeds, and reptiles, participate the paternal care and exhaustless bounty of their Almighty maker; and rest assured, that he who provides so plentifully for them, will not forget you nor leave you without a recompense, if you bear with patience your portion of calamity, indispensably necessary to prepare you for the eternal enjoyment of his approving smiles. Let the sons of pride, in fortunes arms caressed, and nursed in the lap of venality, let them seek happiness and virtue in civilized cities, though, no doubt, there are even there more than seven thousand who never bowed the knee to Baal, nor kissed his lips; yet, for my part, when I recollect the spontaneous and disinterested virtue I have seen manifested by savages, who could have no hope of remuneration, such as that of prince Louverture, the good Samaritan, and Abba Thulla. I certainly cannot admire any virtue I have ever seen practised by my christian cotemporaries,

equal to theirs ; and I have travelled upwards of five hundred thousand miles in different nations, kingdoms, cities, towns, and states in Europe, Africa, and America. In my intercourse with savages, I found disinterested virtue! delicacy forbids me to say what kind of virtue, I have experienced among those who pity and despise these simple children of nature. I have visited the abodes of savages who, while uncontaminated by the vices of those who called themselves Christians, were patriarchal in their manners, and were so patriotic in their dispositions that I have seen them, at a sudden alarm, leave an entertainment, and, in one minute, grasp their lances and rush like deer to meet the alarm.

We will give a brief account of the inhabitants of the Pelew Islands at the conclusion of this chapter, as their native virtues were never contaminated by civilized man, there is more to admire and less to censure in them, than any I ever saw or read of. Let our sanctimonious saints, especially those who assert that all the heathens will be damned, including children of a span long, who die unbaptised, let them read an account of these innocent children of nature and continue so to believe, if they can. Though I feel greatly grieved at the horrid prospect civil society presents to my view, what I express of which in these lines is but a glimpse ; yet do I pity those who are the supporters, as well as the victims, of the disorders of which I complain. They were corrupted by their fathers, and they by their grandfathers, and so on through many generations. They are, therefore, to be pitied, and not despised. However, when they see the cogent necessity of a reformation in the present destructive mode of education, and that it is their indispensable duty to avoid inspiring their children, under the name of emulation, with the poison of ambition, they should forthwith contribute their quota in producing this important reformation, as an object of primary importance to the oppressor and the oppressed : the one is unhappy through satiety, the other through starvation : the first produces langour, debility, discontent for the present, and dread for the future, with pride and its thousand auxiliary vices in its train, while the second produces degradation and desperation, thefts, robberies, murders, and a train of crimes too horrid to

mention, and a false education is the foundation of all these crimes and criminals. Yet where is there even one of our men of genius who will lift his little finger to attempt to remove, at least one of these mighty evils, or rather, where is the literary man who will not despise these spontaneous remarks of a simple child of nature? However they may despise me, I will pity them. Indeed I study to forego the flowers of fancy, in these truths, the same as a judicious painter would avoid painting a polished diamond in order to enhance its beauty. Yet this book, with the important truths it contains, on which the happiness of civil society ultimately depend, perhaps will be consigned to oblivion without even a superficial investigation; while millions of futile and frivolous publications in support of error, folly, and vulgar sensuality, or to enrich sinister authors and selfish booksellers, will be the order of the day amongst all classes of people.

I must now in haste close this long chapter with a brief account of the admirable Abba Thulle and his people, that the reader, who is not totally contaminated by prejudice and long standing prepossessions, may be enabled to judge between the population of Europe, in general, and Paris in particular, and the unlettered population of the Pelew Islands. The reader may rest assured of the authenticity of the account, which begins with the important crisis when the English were preparing to depart Abba Thulle's territory, after having received a thousand favours, conferred on them without ostentation or the hope of remuneration by him and his people.

Who can read the delineation of the ungenerous suspicion of the Antelope's crew, and the open candour, native sensibility, and uncommon generosity of Abba Thulle, without the most lively interest, veneration, and respect for this amiable child of nature. Or who, that has got one drop of generous blood in his veins, can read without admiration the disinterested generosity of the natives in general who brought their little tributes of affection, which they could ill afford themselves, to present to those they would never see again. Where, in civil society, do we find such virtue, or where, rather, is it we do not find the opposite vice.



“ Before our people quitted the Cove, (says the ingenious compiler of this most interesting journal) they left an *English* pendant hoisted on a large tree, which grew close to where their tents had stood ; and cut upon a plate of copper, the following inscription, which, after being nailed to a thick board, was fixed to a tree near the spot where they had built their little vessel :

The Honorable  
English East India Company's Ship

The A N T E L O P E,

HENRY WILSON, Commander,

Was lost upon the reef north of this island  
In the night between the 9th and 10th of  
August ;

Who here built a vessel,

And sailed from hence

The 12th day of November, 1783.

The meaning of this inscription was explained to the King, and that it was put up as a memorial of the *English* having been there.—He was pleased with the idea, and explained it himself to his own people, promising that it should never be taken down, and if by any accident it should happen to fall, he would take care of it, and have it preserved at *Pelew*.

The discourse of the day turned much on the subject of their departure ; whilst they sat together, *Abba Thulle* addressing Captain *Wilson*, said, “ *You are going ; and when gone, I fear the inhabitants of Artingall will come down in great numbers and molest me, as they have done frequently before ; and having lost the aid of the English, I shall be unable to resist them, unless you will leave me a few of your muskets, which you have already taught me to believe you would.*” Captain *Wilson* spoke to his

officers on the propriety of doing this instantly ; they seemed somewhat unwilling to put the arms they actually meant to give them, into their hands till the last moment ; that mistrust which had possessed their minds, still kept its hold, and appeared too strongly impressed on their countenances to escape the quick discernment of the King ; who, willing perhaps that they should know he had noticed their apprehensions, with that calm reflecting temper which marked his character, asked if they were afraid to trust him with a few arms ? “ What is there (said he) can make you harbour doubts of me ? I never testified any fear of you, but endeavoured to convince you that I wished your friendship. Had I been disposed to have harmed you, I might have done it long ago ; I have at all times had you in my power—but have only exercised that power in making it useful to you—and can you not confide in me at the last ? ”

“ When the foregoing pages are attentively considered, the hospitality with which our people had been treated, both by *Abba Thulle* and the natives, from the first friendly interview to the present moment—who had spread before them whatever they had to give, or their country produced, and who, added to all this, as an unequivocal proof of the high opinion he entertained of the English, was going to consign his own son to their care—is there a reader who, recalling all these circumstances, can wonder they affected the sensibility of *Abba Thulle* ? Or rather, will there be a found a reader who will not be ready with myself to ask, under what sun was ever tempered the steel that could cut such a passage to the heart as this just reproach of the King’s ? Every individual felt its force, and its truth ; every individual also felt how much his mind had injured the virtues of this excellent man. Nor was the wound of this reproach rendered less acute by the consciousness each man had, of having been so lately induced, by his unjust fears, to join in such destructive counsel against him and his family.

“ But the eye of philosophy will candidly view and discriminate between the two parties ; the people of *Pelew* tutored in the school of Nature, acted from her impulse alone, they were open and undisguised ; unconscious of deceit themselves, they neither feared nor looked for it

in others. Our countrymen born and brought up in a civilized nation, where art assumes every form and coloring of life, and is even perfectioned into a science, were fashioned by education to suspicion and distrust, and awake to all their busy suggestions. Such is the fatal knowledge the world teaches mankind, fencing too often the human heart against the inlets of its own happiness, by weakening confidence, the most valuable bond of society !

“The King’s rebuke was too powerful for our people to resist; they instantly desired the captain to assure him, that whatever had been promised should be faithfully fulfilled, and, to convince him they could have no suspicions, the arms should be immediately given to him ; they accordingly sent on board for the quantity of arms they could with conveniency spare, and on the boat’s return presented him with five muskets, five cutlasses, near a barrel of gunpowder, with gun-flints, and ball in proportion. Captain Wilson also made him a present of his own fowling-piece, with which he seemed to be particularly pleased, having often seen its effect on the fowls and other birds at Pelew.

“And now the gentle spirit of the king appeared to forget the trace of all that had happened ; but the scene enabled every one present to transmit to posterity a most captivating picture of the forcible, yet mild triumph of virtue !”

*General idea of the Islands.—Of the King.—Of the General.—Of the Chief Minister.—Of the Rupacks.—Of the Nature of property at Pelew.*

“The *Palos* or *Pelew* islands are a chain of small islands, situated between the 5th and 9th degree of north latitude, and between 130 and 136 degrees of east longitude from *Greenwich*, and lie in a N. E. and S. W. direction : they are long but narrow, of a moderate height, well covered with wood, at least such of the islands as our people had an opportunity of seeing. They are circled on the west-side by a reef of coral, of which no end could be seen from any eminences they were on ; this reef in

some places extends five or six leagues from the shore, and in no parts that were visited, less than two or three.

“The reader will bear in mind that the Antelope was not a ship particularly sent out to explore undiscovered regions, or prepared to investigate the manners of mankind; it had not on board philosophers, botanists, draughtsmen, or gentlemen experienced in such scientific pursuits as might enable them to examine with judgment objects which presented themselves, or trace nature through all her labyrinths. Distress threw them on these islands, and when there, every thought was solely occupied on the means of getting away, and liberating themselves from a situation of all others the most horrible to the imagination, that of being cut off for ever from the society of the rest of the world.

“Forlorn and melancholy as their lot at first appeared, the gloom it cast over them was soon dispelled, by finding themselves amongst a humane race of men, who were superior to the wish of taking any advantage of their distress; who had hearts to feel for what our people suffered; benevolence to relieve their immediate wants; and generosity to co-operate with them in every effort to work out their deliverance. The *English* possessed what was in their estimation of the highest value—iron and arms, The *Malay* wreck had, for the first time, thrown in their way a few pieces of the former; the use and power of the latter had only been discovered to them by the ill fortune of our countrymen. These objects so desirable to them, they might unquestionably have possessed themselves of, the number of our people capable of bearing arms, being only twenty-seven, the Captain and Surgeon included; but their notions of moral rectitude lay as a barrier against the intrusion of such a thought;—renouncing every advantage of power, they approached them only with the smiles of benevolence.

“All the varied courtesies offered to the *English* by the natives from whom a very different line of conduct had been apprehended, operated forcibly on their minds; and their misfortune happening at a moment when their assistance was very material for *Abba Thulle's* service against his enemies; this circumstance soon formed a connection, and produced an unreserved intercourse and



steady friendship between the natives and our countrymen, which, during the thirteen weeks they remained there, afforded them opportunity of observing the manners and dispositions of the inhabitants, and thereby to form some notion of their government and customs. If they were not enabled to trace the current of power through all its various channels, their observations could pursue it to the fountain-head from whence the whole seemed to take its rise ; and it appeared beyond a doubt that the chief authority was lodged in the person of

#### ABBA THULLE, THE KING.

“ At *Pelew* the King was the first person in the government. He appeared to be considered as the father of his people ; and, though divested of all external decorations of royalty, he had every mark of distinction paid to his person. His *Rupacks* or Chiefs approached him with the greatest respect ; and his common subjects, whenever they passed near him, or had occasion to address him, put their hands behind them, and crouched towards the ground ; even if they were passing any house or place where the king was supposed to be, they humiliated themselves in the same manner, till they had got beyond his probable presence, when they resumed their usual mode of walking. On all occasions the behaviour of *Abba Thulle* appeared gentle and gracious, yet always full of dignity ; he heard whatever his subjects had to say to him, and, by his affability and condescension, never suffered them to go away dissatisfied. This personage, however great he was held at *Pelew*, was not understood by our people to possess a sovereignty over all the islands which came within their knowledge. The *Rupacks* of *Emungs*, *Emillegue*, and *Artingall*, and the *Rupack Maath*, were independent in their own territories. Yet *Abba Thulle* had several islands over which he ruled ; and all the observations that follow are solely confined to his government, though it is not improbable that the other islands might have much similitude in their system.

“ Upon all occurrences of moment, he convened the *Rupacks* and officers of state ; their councils were always held in the open air, upon the square pavements which have so frequently been mentioned in the forgoing nar-

rative, where the King first stated the business upon which he had assembled them, and submitted it to their consideration; each *Rupack* present delivered his opinion, but without rising from his seat: when the matter before them was settled, the King, standing up, put an end to the council. After which they often entered into familiar conversation, and sometimes chatted together for an hour after their business was dispatched.

“When any message was brought to the King, whether in council or elsewhere, if it came by one of the common people, it was delivered at some distance, in a low voice, to one of the inferior *Rupacks*; who, bending in a humble manner, at the King’s side, delivered the message in a low tone of voice with his face turned aside.—His commands appeared to be absolute; though he acted in no important business without the advice of his Chiefs. In council there was a particular stone on which the King sat; the other *Rupacks* did not always take the same place, seating themselves sometimes on his right hand and sometimes on his left.

“Every day in the afternoon the King, whether he was at Pelew, or with the English at Oroolong, went to sit in public, for the purpose of hearing any requests, or of adjusting any difference or dispute which might have arisen among his subjects.

“As these people had but little property to create dissension, and no lawyers to foment animosity, it is probable that the immutable boundaries of right and wrong were perfectly understood, and not often violated; whenever they were, the offending party received the King’s censure, which exposed them to general shame; a sentence to uncorrupted minds, far more severe than any penal institution. They could not recur to the dubious construction of five hundred laws, vaguely conceived, and worse understood; under the obscurity of which, in civilized countries, the artful villian too often takes shelter, and the injured sit down more oppressed. Happy for them, they were ignorant of the casuistry and refinement which can argue vice into virtue! nor were acquainted with the laudandum of rhetoric, whose property will occasionally benumb and lay dormant the power of common understanding! They had no conception that there existed polished na-

tions, where it was infinitely more expensive to sue for justice than to submit to fraud and oppression!—nations where men's *oaths* only, not men's *words*, were credited! and where there were found wretches who dared attack the property and lives of their fellow-citizens, by assertions of *falsehood*, whilst they solemnly and impiously invoked the God of Heaven to attest their *truth*!—Born the children of Nature, and secluded from the corruption of the world, her laws were their general guide. Their *real* wants were few, and they saw nothing to excite *artificial* ones. Every one seemed to be occupied with their own humble pursuits; and as far as our people, in a stay of three months with the natives, could decide, appeared to conduct themselves towards each other with great civility and benevolence; for they never observed any wrangling or open passion. Even when children were disputing or fighting, they strongly marked their displeasure, by stifling with rebuke their little impetuosities.

#### THE GENERAL.

“The next in power was the King's brother, *Raa Kook*, officially General of all his forces. It was his duty to summon the *Rupacks* to attend the King, on whatever expedition or purpose they were called; but though *Raa Kook* acted as Commander in Chief, yet all the executive orders came from the King, whenever he attended in person, as fully appeared when they went on the second expedition to *Artingall*, where the canoes attendant on the King conveyed to the General all the resolutions which he thought advisable to adopt. The General, as the King's next brother, was his presumptive heir; the succession of *Pelew* not going to the King's children, till it had passed through the King's brothers; so that after the demise of *Abba Thulle*, the sovereignty would have descended to *Raa Kook*, on his demise to *Arra Kooker*, and on the death of this last brother, it would have reverted to the eldest son of *Abba Thulle*; on which contingency, *Qui Bill* being the presumptive heir, would, during the reign of his last surviving uncle, have become of course the hereditary General; as *Lee Boo* would when the sovereignty had fallen to his elder brother.

## THE MINISTER.

“The King was always attended by a particular Chief, or Rupack, who did not appear to possess any hereditary office, but only a delegated authority. He was always near the King’s person, and the Chief who was first consulted : but whether his office was religious or civil, or both, our people never could learn with any certainty. He was not considered as a warrior, nor ever bore arms ; and had only one wife, whereas the other *Rupacks* had two. The English were never invited to his house, or introduced into it, although they were conducted to almost all those of the other Chiefs.

## THE RUPACKS.

“This class, though considerable in number, could only be regarded as Chiefs, or, to describe them by European notions, might be denominated the nobles : they were not all of the same degree, as was distinguishable by a difference in the Bone they wore ; some were created while our people were there, after the second engagement at *Artingall*. These marks of honour were conferred solely by the King, in the manner already described, when Captain *Wilson* was invested with the *highest Order* of the Bone.\* The principal *Rupacks* generally attend the King, and were always ready at his command, to accompany him on any expedition, with a number of canoes, properly manned, and armed with darts and spears, who were to remain with him till they had his permission to return home with their dependants. Though in this part of their government we trace an outline of the feudal system, yet, from the very few opportunities our people could have of investigating points of internal government, it appeared to them that the titles of *Rupacks* were personal badges of rank and distinction, nor did they apprehend they were hereditary honors, unless in the reigning family, who must of necessity be of this class ; therefore,

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\* Our people never knew what animal this was a bone of ; but by submitting the inspection of it to the best authority in this country, it is supposed to be part of the bone of a whale, or some animal of that species.



as to the extent of the power or privileges of the *Rupacks*, I conceive it far better to leave these matters to future discoveries, (should any hereafter be made) than to obtrude opinions on a subject that might turn out to be fallacious. Thus much seemed certain, that all those of the first order were summoned to *Abba Thulle's* councils, paid him on every occasion a visible obedience, and were themselves much respected by the rest of the people.

#### PROPERTY.

“Considering that during the time our people remained on these islands, their minds were principally engaged by their own concerns, it will hardly be supposed they had much leisure to investigate a subject of this nature. As far as they could obtain intelligence on this point, they understood that the natives only possessed a property in their work and labour, but no absolute one in the soil, of which the king appeared to be general proprietor.—A man’s house, furniture, or canoe, was considered as his private property; as was also the land allotted him, as long as he occupied and cultivated it; but whenever he removed with his family to another place, the ground he held reverted to the king, who gave it to whom he pleased, or to those who solicited to cultivate it. Every family occupied some land for their maintenance, necessity imposed this labour on them; and the portion of time which they could spare from providing for their natural wants, passed in the exercise of such little arts, as, while they kept them industrious and active, administered to their convenience and comfort.

*Of the Produce of Pelew, and of the Way of Life of the Natives.*

#### PRODUCE.

“Every part of the island called Cooroora, of which Pelew was the Capital (as far as our people had opportunities of making observations) seemed to bear the marks of industry and good cultivation. All the islands which our people saw were well covered with trees of various kinds and sizes, some of them being very large, as may

which, when of the largest dimensions, were capable of carrying twenty-eight or thirty men.—They had a great variety of timber-trees, among which was noticed the Ebony, and a tree, that, being pierced or wounded by a gimblet, there ran from it a thick white liquid, of the consistence of cream. They had also a species of the Manchineel tree, in cutting down of which our people used to get blistered and swelled ; the inhabitants pointed out the cause, saying, that it was owing to their being sprinkled by the sap of this tree. This they reckoned among the unlucky trees, and advised our people against the use of it. But the most singular tree noticed at Pelaw, was one, in size and in its manner of branching, not unlike our Cherry-tree, but in its leaves resembling the Myrtle. Its peculiarity was, that it had no bark, having only an outward coat of about the thickness of a card, darker than the inside, though equally close in texture ; the colour of the interior part being nearly that of mahogany, and so extremely hard, that few of the tools which the English had, could work it, the wood breaking their edges almost every moment ; a circumstance which, very early in the construction of their vessel, determined our people against the use of it. They had also the Cabbage-tree ; and a tree whose fruit nearly resembled an almond ;\* the Carambola ; and the wild Bread-fruit, called by the natives Ri'a'mall. Yams † and cocoa nuts being the chief article of sustenance, were attended to with the utmost care ; the former were of the grey mottled kind ; the latter were in large plantations, affording both food and shade. The beetle-nut they had in abundance, and made great use of it, though only when green ; contrary to the practice of the people of India, who never use it but when dry. They possessed Plantains and Bananas, Seville oranges and lemons ; neither of these were in any considerable quantity ; therefore only produced on visits, or occasions of more than common ceremony. To these may be added, the jamboo-apple, mentioned in page 173, as brought when *Lee Boo* first ap-

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\* *Terminalia catappa* of LINNÆUS.

† *Arum esculentum* of LINNÆUS.

peared. This country produced some sugar, a great abundance of the bamboo; likewise the which the natives used as a dye, and with which men stained their skins. They have ochre, red and yellow, with which they paint their houses.

"None of the islands the English visited had any of grain; nor any quadruped whatever, except a few brownish grey rats, which ran wild in the woods, three or four meagre cats, which were seen about the houses at Pelew, probably brought on some drift of a canoe of other islands, wrecked on the reef, might excite them to admire so much the two people left with them, which unluckily were but few.

"As to birds, they had plenty of common fowls, hens, which, though they were not domestic, ran about the woods, yet loved to get near the houses and plantations; and, what will appear singular (considering their little variety of food) they had no use of them, till our people saw them, and the natives they were excellent to eat. The English desire of *Abba Thulle* killed some, and boiled them. The king was the first who tasted them; he thought them good, and frequently partook of them afterwards. Our people put them in possession of a new way, and men appeared pleased at seeing them killed, and go out on purpose to drive them in their way. The natives had not till now made these birds any use of food, yet, when they went into the woods they frequently eat their eggs; but they did not admire them being newly laid; the luxury to them was, to be able to swallow an imperfect chicken in the shell. Pidgeons they had also in the woods. At the



mentioned, were the only birds they used to eat. Our people left them two geese, the only remains of their live stock.

“Several birds were seen flying about, whose plumage appeared to be extremely beautiful, but they probably might be of the same kinds as are found in different countries between the tropics. The islands had also several small birds, whose notes were very melodious, particularly one which used to sing every morning and evening, and had a pipe sweet as a flagelet; our people often thought they were under the very tree whence the notes of this little bird came, yet none of them were ever certain they had seen it.

“They had a variety of fish, beside the sort I have already described (page 83) and several smaller kinds, of very beautiful colours and a variety of shapes, particularly one to which the English gave the name of the Unicorn, from a horn growing out of its forehead; its skin was rough, like a small shark or dog-fish, which it also resembled in shape and color. They had the grey mullet, which they crimped, and frequently eat raw. They kill the shark, when they chance to come within the coral reef; this they do by spearing them, and afterwards getting ropes round them, then dragging them on shore; the flesh of the shark was esteemed by them as very delicate. They had also several kinds of shell-fish; such as the sea cray-fish, of the same sort as in the Mediterranean and other European coasts: and turtle, which the natives boiled, and seemed to admire. They had beside oysters, muscles, and a variety of cockles, particularly the Kima cockle;\* this they frequently got by diving, at which the natives were amazingly expert; they would sometimes dive down in six or seven fathom water, and if the shell was very large, two of them would contrive to bring it up between them. This fish they commonly eat raw.

“The islands of Pelew, when viewed from the sea, exhibited high, rugged land, well covered with wood. The interior part was in many places mountainous, but the

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\* Chama Gigas of LINNÆUS.



vallies were extensive and beautiful, spreading before the eye many delicious prospects. The soil was in general rich ; they had a great deal of grass, which, having no cattle whatever to eat down, grew high, and was scorched and burnt up by the heat of the sun. Our people saw no river at Pelew ; their supplies of fresh water being from small streams and ponds, of which there were many. The chief source at Oroolong, was the well at the back of the island, which afforded the English sufficient for their use whilst they remained there, and enough to water their vessel for their voyage, by collecting it daily in casks till they had obtained as much as they stood in need of.

#### OF THEIR WAY OF LIVING.

“From the above account of the scanty produce of these islands, it must be evident that no luxury reigned in them. To their usual mode of living, on particular occasions they added some sweetmeats, which they obtained by the aid of a syrup extracted either from the palm-tree, or the sugar-cane (which grows spontaneous) and with which also they made their sweet drink. Their sweetmeats were of three sorts ;—the first, and the one that was most plentiful, was made of the kernels of old cocoa-nuts, scraped into a coarse kind of flour, then mixed with the syrup, and simmered over a slow fire till it became of a proper consistence, and whilst warm was put up in leaves ; it acquired such hardness by keeping, that a knife would hardly cut it ; the natives called it *Woollell*, and was the same our sailors denominated *Choke-Dog*.—The second sort was made of the fruit already mentioned as resembling the almond, not bruised, but whole, boiled in the same manner, and put in leaves. The third was a wet sweetmeat, clear and transparent ; this was uncommon, but was made at Captain Wilson’s coming away, and presented to him in the same large tureen of wood which was brought out on his first visit to the king. *Abba Thulle*, when he presented it, said, that he

gave him the tureen,\* but that his wives had prepared the sweetmeat on purpose for him. On the Captain's noticing that it appeared different from any of the sorts he had seen before, and wishing to know of what it was made, *Raa Kook* despatched a man, who in an hour returned with two fresh-gathered plants; from the root of them this sweetmeat was made, which in shape, size, and colour, resembled a common turnip;† its leaves were three feet and upwards in length, but narrow and green; Captain Wilson was going to taste a bit of the root raw, but they would not suffer him, signifying that it was not good, by spitting, as if they had something unpleasant in their mouth. This sweetmeat did not keep so well as the other two sorts, growing soon sour. They had also a method of scraping the kernel of the cocoa-nut into a pulp, which when mixed with some of their sweet drink, and the juice of the sour orange, had the appearance of curds and whey.

“Their mode of preserving fish, when there was plenty, so that it would keep a day or two, has been fully explained in page 128. Some of the other sorts of fish they boiled in salt water, and eat without any kind of sauce; they also boiled the sea cray-fish; but the smaller sort of shell-fish, and the *Kima Cockle*, they usually eat raw, squeezeing only a little orange or lemon-juice over it; and the grey mullet (though they sometimes boiled it) yet was more commonly eaten raw: as soon as caught they cleaned and crimped it, then laid it about an hour in the sun to harden, by which time it was fully drest to their taste.

“They had no salt, nor did they make use of sauce or seasoning in any thing they eat. Their drink was as simple as their diet: at their meals, the milk of the cocoa-nut was their usual beverage; they very seldom drank water, and indeed so very little of any thing, that it was a matter of surprise to our people, who constantly obser-

\* Our people could never learn the name by which the natives called this vessel, of which *one only* was seen, and therefore have termed it a tureen, as resembling it in form.

† It was probably the *Tacca pinnatifida* of LINNÆUS.

ved it ; yet on visits, or occasional rejoicings they appeared to relish their sweet drink, and sherbet, which latter had only the addition of some juice of orange.

“ They rose in general at day-light, and as soon as they were up, both men and women went to bathe in fresh water : they had seperate bathing-places ; and every man whose business led him near those appropriated to the women, was obliged to make some particular halloo, which, if answered by a female voice, he could not go on, but either turned another way, or waited till the women, who were bathing, had left the water.

“ About eight o’clock was their hour of breakfasting ; after which, if there was any council to be held, the king met his chiefs, and the common people went to their different occupations ; at noon they dined ; and supped soon after sunset, usually retiring to rest two hours after.— Though this was their common way of living, yet on occasions of public rejoicing or festivity, they would dance the greatest part of the night.

“ They had no method, that was observed of measuring time but by the height of the sun. Their seasons were divided into the wet and dry, as in other tropical countries. They had some knowledge of the stars, having names for several of them, which they pointed out to our people.

“ Every part of the Pelew islands, that the English visited, appeared populous, though to what extent of population they could never ascertain ; but probable conjecture might be formed, from *Abba Thulle* and his allies having sent out, in the last expedition against Pelew, near four thousand men ; nor had our people reason to suppose but that there were many more left behind equally fit for service : even had the occasion required it, perhaps their number of canoes might not have been adequate to carry to battle near their full strength.

*Of their houses.—Their domestic implements.—Their weapons of war.—Their canoes.*

#### THEIR HOUSES.

“ Their houses were raised about three feet from the ground, placed on large stones, which appeared as if cut

from the quarry, being thick and oblong, on these pedestals the foundation beams were laid, from whence sprang the upright supports of their sides, which were crossed by other timbers grooved together, and fastened by wooden pins; the intermediate spaces closely filled up with bamboos and palm-leaves, which they platted so closely and artifiically as to keep their habitations warm, and exclude all wet; and their being raised from the ground preserved them from any humidity. The floors were in general made of very thick plank, a space of an inch or two being left between many of them. But in some of the houses they were composed of large bamboos split, which being perpetually trodden over, render them very slippery. The interior part of the house was without any division, the whole forming one great room. In general, the fire-place stood about the middle of it, sunk lower than the floor, with no timber below it, the whole space being filled up with hard rubbish. Their fires were in common but small, being mostly used to boil their yams, and to keep up a little flames at night to clear away the dews, and smoke the mosquitoes. Their windows came to the level of the floor, and served both for doors and windows, having stepping-stones at all of them to enter by; to prevent any inconvenience from wind or rain, which so many appertures might occasion, each of them had a bamboo frame or shutter, interwoven as the sides of the houses were, which, sliding on bamboo rods, were easily slipt on one side when any body wanted to go in or out. On the top of the upright sides, beams were laid across from whence sprang the roof, which was pointed like our barns, the whole inside being clear; this made their houses within very lofty and airy; the outside of the roof was thatched very thick and close with bamboos or palm-leaves. This was the general form of their houses; some of which were from sixty to eighty feet in length, but these were appropriated to public uses, such as meetings of business, or festivity; at other times they served the natives to assemble and chat together, when the women usually brought their work, and joined in the conversation. Those which were more properly domestic habitations, were the same both in shape and texture, though less in dimension. It was re-



marked, that the family kept on the one side the central fire-place, and the servants on the other.

#### OF THEIR DOMESTIC IMPLEMENTS.

"In a country where no aid could be obtained from the assistance of iron tools, and where every thing which was convenient and useful could only be produced by much time, labor, and patience, and at last fashioned by such poor means as necessity, stimulating invention, by slow degrees brought about, it will not be expected that their domestic implements would be numerous.

"Among the things most essential to their idea of comfort, were little baskets which they always carried about with them; they had different sorts, some of them were of very nice texture, woven from slips of the plantain-leaf. In these they usually carried their beetle-nut, their comb, and their knife; nor did they omit having a little twine in it, to tie up any thing they might want to keep together. They had also wooden baskets with covers, very nicely carved, and inlaid with shells. These they hung up in their houses, for use and decoration.

"Their best knives were formed of a piece of the large mother of pearl oyster-shell, ground narrow, and the outward side a little polished. The sort more common was made of a piece of some muscle-shell, or of a split bamboo, which they sharpen to an edge, and render exceedingly serviceable.

"Their combs were formed of the orange tree; the handle and teeth fashioned from the solid wood, and not in separate pieces closely connected together like those brought from most of the late-discovered islands.

"No man stirred abroad without his basket or beetle-nut. The common order of people had a short piece of bombo, in which they carried the powdered chinam, to strew over the beetle-nut before they put it in their mouths. The Rupacks or great people had their chinam in a long slender bamboo, nicely polished, and inlaid with pieces of shells at each end; and these were often not inelegantly fancied.

"Their fishing hooks were of tortoise-shell. Their twines, their cords, and all their fishing-nets, were well

manufactured, and made from the husks of the cocoa-nut. The mats on which they slept, and threw over them when at rest, were formed of the plantain-leaf.

“ At their meals they generally used a plantain-leaf instead of a plate ; the shell of the cocoa-nut serving as a cup to drink out of, which they sometimes polished very nicely. They made also vessels of a kind of earthenware, of a reddish brown color, and mostly of an oval shape. In these they heated their water, and boiled their fish, yams, &c. Our people observed the natives were particularly careful of this pottery, never permitting any of it to approach the fire unless gradually, and always moving it with great caution ; from which circumstances it is probable they have not yet been able to discover a method of burning it sufficiently.

“ A bundle of cocoa-nut husks, tied together, formed a broom, to dust or sweep their habitations. The only conveniency they had of keeping water in their houses ; or bringing it from their springs, was in thick bamboos, that had a bore of five or six inches diameter ; these they placed upright, and stooped them when they wanted to pour any out, being at the upper end lipped so as to form a kind of spout.

“ Their hatchets were not unlike those of the South Sea islands, of which so many have been seen in England ; the blade part being made of the strongest part of the large kima cockle, ground to a sharp edge. But they were happy to adopt iron, when it had been given to them.

“ They had also another kind of hatchet, which was formed in a manner to move round in a groove, that the edge might act longitudinally or transversely, by which it would serve as a hatchet or an adze, as occasion required. Uncouth as their hatchets might appear to our people, it was a matter of surprise, to observe in how little a time the natives were able to fell a tree with them, though not without breaking several.

“ The things which I have above mentioned were such as their natural wants required ; when these had been provided against, ingenuity thereto superadded a few articles, which might in these islands be deemed luxuries. The shell of the tortoise was there remarkably beautiful,

and the natives of Pelew had discovered the art of moulding it into little trays or dishes, and into spoons, with which, on particular occasions, they eat their fish and yams.—Some of the great ladies had also bracelets of the same manufacture, and ear-rings inlaid with shells.

“How they conceived this art of working the tortoise-shell, or the idea of improving on a natural advantage, or what process they made use of to effect it, our people had no opportunity of discovering.

“On days of public festivity, there was usually brought out the vessel mentioned in page 68, and there described as representing a bird, the top of which lifted off, forming its back. It contained about thirty-six English quarts; and was filled with sweet drink for the king and his Rupacks. This was Abba Thulle’s property; and when one considers it as the work of so much time and patience (and the more estimable, as being the only vessel of the kind in their country) the king’s giving it to captain Wilson at his departure, as already mentioned, was an additional proof of the liberality of these people, who were ready to divest themselves even of what they most valued, to give to their friends.

#### THEIR WEAPONS OF WAR.

“The principal weapons used in their battles, were spears; they were commonly about twelve feet long, formed of the bamboo, with the pointed end made of some wood exceedingly hard; they were barbed transversely, so that, having once entered the body, it was difficult to draw them out without lacerating the flesh, and widening to a great degree the wound.

“Another war-weapon was the dart and sling. The sling was a piece of wood about two feet in length, with a notch made in it, wherein the head of the dart was fixed. The dart was of bamboo, pointed with an extreme hard and heavy kind of wood, like the spear, which they compressed with their hand, till they elasticity of the bamboo had formed such a curve as experience told them would reach the object aimed at; then letting it slip from the notch, it flew forth, and fell by its gravi-

tation with the point downwards, so as to effect the purpose of being destructive if it fell upon the enemy.—It is hardly to be conceived with what address they directed this weapon, or the distance at which it would prove mortal. Their spears were only calculated for a certain distance, not being in general missible beyond fifty or sixty feet. They had other spears about eighteen feet long, which were only used when they came to close quarters with the enemy.

“ When they went to battle, some of the Rupacks carried in their canoes a kind of sword, made of very hard wood, and inlaid with parts of shells; this they only made use of in personal engagement; they were of sufficient weight to cleave a man’s skull.

“ Our people saw a very few daggers, made of the sting of the Ray fish, which is jagged all upwards from the point; they sheathed them in a bamboo, and their handles were of wood, formed into some grotesque shape; the whole length of the weapon not exceeding thirteen inches.

#### THEIR CANOES.

“ As their battles were generally fought in canoes, these may with propriety follow the account of their war-like implements.

“ They were, like most other canoes, made from the trunk of a tree dubbed out; but our people, who had often seen vessels of this sort in many other countries, thought those of Pelew surpassed in neatness and beauty any they had ever met with elsewhere; the tree out of which they were formed, grew to a very considerable height, and resembled much the English ash.—They were painted red, both within and without,\* and inlaid

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\* “ As their mode of applying their paint was uncommon, it may merit being particularly described: The colours are crumbled with the hand into water, whilst it is warming over a gentle fire in earthen pots; they carefully skim from the surface, whatever dry leaves or dirt may float on the top; when they find it sufficiently thick, they apply it warm, and let it dry upon the



with shells in different forms.—When they went out in state, the heads and sterns were adorned with a variety of shells strung on a cord, and hung in festoons.—The smallest vessel that they built, could hold four or five people, the largest were able to contain from twenty-five to thirty.—they carried an outrigger, but only on one side ; and used latine sails made of matting. As they were not calculated to resist a very rough sea, they rarely went without the coral reef, and seldom within it, had they any violent sea to encounter ; whenever it blew hard the natives always kept close under shore.—In visits of ceremony, when the king or the great Rû-packs approached the place where they intended to land, the rowers flourished their paddles with wonderful address, and the canoes advanced with a stately movement ; at other times they got on with an amazing velocity.—When they went against Artingall, the little canoes, which our people termed frigates, as carrying orders from the king to his officers, flew about like arrows, and scarcely seemed to touch the water. In the grand expedition to Pelelew, where a fleet of upwards of three hundred canoes, of different sizes, were collected together, they formed a most beautiful and splendid appearance.

*Of the People and their Customs.—Of their Marriages.—Of their Funerals.—Of their Religion.—General Character of the Natives.*

“ The natives of these islands are a stout, well-made people, rather above the middle stature ; their complexions are of a far deeper color than what is understood by the Indian, copper, but not black.—Their hair is long and flowing, rather disposed to curl, which they mostly form into one large, loose curl round their heads ; some of the women, who have remarkably long hair, let it fall loose down their backs. It has already

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wood : the next day they rub it well over with cocoa-nut oil ; and with the dry husk of the cocoa-nut, give it, by repeated rubbing, a polish and stability that the waves cannot wash off.

been observed, that the men were entirely naked; the women wore only two little aprons, or rather thick fringes, one before and one behind, about ten inches deep and seven wide; these were made of the husks of the cocoa-nut stripped into narrow slips, which they dyed with different shades of yellow: this, their only dress they tied round their waists, commonly with a piece of line, though such as were of higher rank used a string of some kind of beads; one of a coarse sort of cornelian, worn by *Erre Bess*, who understanding that Captain Wilson had a daughter, gave it to Mr. H. Wilson, before his departure, as a present for his sister.

“Both men and women were tatooed, or, as they call it, melgothed: this operation took place as our people conceived, at a certain period of youth, they having never seen any children of either sex marked by it.—The men had their left ear bored, and the women both; a few of the first wore beads in the perforated ear, the latter put either some leaf through, or an ear-ring of tortoise shell inlaid. The cartilage between the nostrils was also bored in both sexes, through which they frequently put a little sprig or blossom of some plant or shrub that accidentally caught their fancy.\*

“When the men and women grew up, their teeth were blacked: this was done by the means of some dye; our people, whilst they remained at Pelew, had no opportunity of seeing how the effect was produced, understanding only it was an operation that was both tedious and painful; but it was afterwards fully explained by *Lee Boo* to Captain Wilson, on his passage to England.—At Saint Helena, *Lee Boo* appeared much delighted at finding some groundsel, and chewing it, rubbed his teeth with it. Captain Wilson telling him it was not good to eat, he gave him to understand that they had it at Pelew, and used it with four other herbs, bruised together and

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\* “Perhaps it is owing to the desire of having the scent of flowers, without inconvenience of holding them, that the Eastern people bore the cartilage between the nostrils. The common people in Italy also wear sweet-smelling flowers stuck behind the ear, in such a manner as fall on the face, that they may enjoy their fragrance when working or walking.

mixed with a little chinam into a paste, which was applied to the teeth every morning, in order to dye them black; the patients lying with their heads upon the floor, and letting the saliva run out of their mouth.—At night, he said, the paste was taken away, and they were permitted to eat a little. The same process was repeated the day following, and five days were necessary to complete the operation. *Lee Boo* described it as a thing which gave them a great deal of trouble, and made them extremely sick.

Both sexes were very expert at swimming, and appeared to be as perfectly at ease in the water as on land.—The men were admirable divers; if they saw any thing at the bottom of the sea which attracted their notice, they would jump overboard instantly and bring it up.

#### THEIR MARRIAGES.

“These were probably no more than a civil contract, but at the same time that kind of contract which was regarded as inviolable. They allowed a plurality of wives, but in general had not more than two; *Raa Kook* had three; the king five, though not living together.—They did not appear to be in any degree jealous of them, permitting them to partake of all their diversions.

“When a woman was pregnant, although she accompanied her husband, yet she never slept with him, but always separated at night; and this was uniformly practised by all the sex, even among the lowest class of the inhabitants; and it was remarked, that during that period the utmost attention was observed to women in that situation. When any chief appeared with his too wives, they usually sat on either side of the husband, and the people seemed to pay them no other attention, but what is usual in an intercourse of the sexes, where the greatest good manners prevail. One of our people, endeavouring to make himself agreeable to a lady belonging to one of the *Rupacks*, by what we should term a marked assiduity, *Arra Kooker*, with the greatest civility, gave him to understand it was not right to do so.

“They name the children very soon after they are born ; this is most probably done without any ceremony. One of Abba Thulle’s wives lay in of a son at Pelew, during the time our people were at Oroolong ; the king, out of his regard for Captain Wilson, named the little boy Captain, and afterwards informed Captain Wilson of the circumstance.

#### THEIR FUNERALS.

“In the foregoing narrative an account has been given of the ceremony observed by Mr. Sharp, at the interment of *Raa Kook’s* son in the island of Pethoull. Mr. M. Wilson, at that time at Pelew, was present at another funeral, of a young man who had died of the wounds he had received in the same battle in which the King’s nephew had lost his life. The account he gave me of it was as follows :—That accidentally noticing a number of the natives going towards a small village, about two miles from the capital, and hearing that the King was gone thither, curiosity induced him to join the throng. When he got to the place, he found a great crowd, surrounding a pavement on which *Abba Thulle* was seated. The dead body was brought from a house not far distant. The procession stopped as it passed before the king, who, without rising from his seat, spoke very audibly, for a short time, and then the procession went on.—Whether what he said was an eulogium on the departed youth, who had fallen in his country’s service, neither of the linguists being present, could not be ascertained ; but from the solemn manner in which the king delivered his speech, and the respectful silence with which the people listened to him, it is by no means improbable but that this was the purport of it.

“Mr. M. Wilson followed the body to the place of interment ; he observed an elderly woman getting out of the new-made grave, whom he conceived might be the mother, or some near relation, whom affection had drawn to the melancholy scene, to be satisfied that every thing was duly prepared. When the corpse was laid in the earth, the lamentation of the women attending was very great.—It appeared, on this occasion, as well



as at the funeral of *Raa Kook's* son, that no men, but those who conveyed the body, were present ; these last sad offices were left to the tenderness of the weaker sex ; the men only assembled round the body, before it was carried to the grave, where they preserved a solemn silence ; their minds, from principles of fortitude or philosophy, being armed to meet the events of mortality with manly submission, divested from the external testimony of human weakness.

“ They had places appropriated to sepulture. Their graves were made as ours are in country church-yards ; having the mould raised up in a ridge, over where the body was deposited.—Some had stones raised above them, with a flat one laid horizontally over, and surrounded by a kind of hurdle-work, to prevent any one from treading over them.

#### THEIR RELIGION.

“ There are few people, I believe, among the race of men, whom navigation hath brought to our knowledge, who have not shewn, in some instance or other, a sense of something like religion, however it might be mixed with idolatry or superstition ; and yet our people, during their continuance with the natives of Pelew, never saw any particular ceremonies, or observed any thing that had the appearance of public worship.—Indeed, circumstanced as the English were, they had not enough of the language to enter on topics of this nature ; and it might also have been indiscreet to have done it, as such inquiries might have been misconceived or misconstrued by the natives. Added to this, their thoughts were naturally all bent on getting away, and preserving, whilst they remained there, the happy intercourse that subsisted between them.

Though there was not found on any of the islands they visited, any place appropriated for religious rites, it would perhaps be going too far to declare, that the people of Pelew had absolutely no idea of religion.—Independent of external ceremony, there may be such a thing as the religion of the heart, by which the mind may, in awful silence, be turned to contemplate the God

of Nature : and though unblessed by those lights which have pointed to the christian world an unerring path to happiness and peace, yet they might, from the light of reason only, have discovered the efficacy of virtue, and the temporal advantages arising from moral rectitude. The reader will, by this time have met with sufficient occurrences to convince him, that the inhabitants of these new-discovered regions had a fixed and rooted sense of the great moral duties ; this appeared to govern their conduct, glow in all their actions, and grace their lives.—Arising from such principles, we see them laborious, industrious, benevolent. In moments of danger, firm, and prodigal of life ; under misfortunes, patient ; in death, resigned. And if, under all these circumstances, he can conceive that the natives of Pelew passed their existence away, without some degree of confidence, some degree of hope, I have only to say, his idea of mankind must widely differ from my own.

“ Superstition is a word of great latitude, and vaguely defined ; though it hath, in enlightened ages, been called the offspring of ignorance, yet in no times hath it existed without having some connexion with religion.—Now the people of Pelew, had beyond all doubt, some portion of it, as appeared in the wish expressed by the king, when he saw the ship building, that the English would take out of it some particular wood, which he perceived they had made use of, and he observed to them was deemed to be of ill omen or unpropitious.

“ They had also an idea of an evil spirit, that often counteracted human affairs ; a very particular instance of this was seen when Mr. Barker (a most valuable member in the English society) fell backward from the side of the vessel, then on the stocks ; Raa Kook, who happened to be present, observed thereupon, that it was owing to the unlucky wood our people had suffered to remain in the vessel, that the evil spirit had occasioned this mischief to Mr. Barker.

“ In the passage from Pelew to China, somewhat was discovered in Prince Lee Boo, pretty similar to what is commonly called second sight ;—at the time when he was (as before mentioned) very sea-sick, he said how much he was concerned at the distress his father and friends were

feeling, who knew what he was then suffering. The same anxiety operated on him, on their account, when he perceived his dissolution drawing near, as we shall have occasion to mention hereafter.

“ They certainly entertained so strong an idea of Divination, that whenever any matter of moment was going to be undertaken, they conceived they could, by splitting the leaves of a particular plant, that was not unlike our bulrush, and measuring the strips of this long narrow leaf on the back of their middle finger, form a judgment whether it would or would not turn out prosperous : this was observed by Mr. M. Wilson, in his first visit to the king at Pelew ; and on inquiry was afterwards explained to the English, by the linguist, as being done to discover if their arrival foreboded good or ill fortune.— It was noticed by several of our people, that the king resorted to this supposed oracle on different occasions, particularly at the time they went on the second expedition against Artingall, when he appeared to be very unwilling to go on board his canoe; and kept all his attendants waiting, till he had tumbled and twisted his leaves into a form that satisfied his mind, and predicted success.—Our people never observed any person but the king apply to this divination.

“ It is hardly probable but the fond anxiety of a parent, on giving up a son into the hands of strangers, who were to convey him to remote regions, of which he could form to himself but very imperfect notions, would, on so interesting a point, induce him to examine his oracle with uncommon attention ; and it is as little to be doubted but that every thing wore, to his imagination, a prosperous appearance. Yet to evince the fallacy of his prophetic leaves, they certainly augured not the truth, nor presented to the father’s mind even a suspicion, that the son he parted with he should see no more !

“ On this subject I would further wish to bring back to the reader’s recollection a few occurrences already noticed :—As Raa Kook, and others of the natives, were two or three times present when Captain Wilson, on a Sunday evening, assembled his people to read prayers to them, they expressed no surprise at what was doing.

in which the English addressed that invisible God, whom they looked up to for protection ; and, however different their own notions might be, they attended the English on these occasions with great respect, seeming desirous to join in it, and constantly preserving the most profound silence—the general never allowing the natives to speak a single word, and refusing even to receive a message from the king, which arrived at the tents during divine service.

“ The ceremony used by Raa Kook, after the funeral of his son, when he repeated something to himself whilst he was marking the cocoa-nut, and the bundle of beetle-leaves, which the old woman was to place on the young man’s grave, had every appearance of a pious office ;—and when he planted the cocoa-nuts, and some other fruit-trees, on the island of Oroolong, what he uttered in a low voice, as each seed was deposited in the earth, impressed those present as the giving a benediction to the future tree that was to spring from it. The king also, when he took leave of his son, said a few words, which, by the solemnity they were delivered with, and the respectful manner in which Lee Boo received them, induced all our countrymen to conceive it was a kind of blessing.

“ I must, in this place, add a circumstance that passed in conversation with Captain Wilson and Lee Boo, after he had been some time in England ; the former telling him, that saying prayers at church was to make men good, that when they died, and were buried, they might live again above (pointing to the sky ; Lee Boo, with great earnestness, replied—“ *All same Pelew—Bad men stay in earth—good men go into sky—become very beautiful*, holding his hand in the air, and giving a fluttering motion to his fingers. This surely conveyed a strong idea, that they believed the spirit existed when the body was no more.

“ After combining all these facts, and uniting them with the moral characters of the people, the reader is left in a situation to judge for himself (independent of Lee Boo’s declaration) whether it is probable that their lives could be conducted with that decency we have seen, and their minds trained to so strong a sense of justice,



propriety, and delicacy, without having some guiding principle of religion. Thus much, at least, I think we may be authorized to assert. If all this was effected without it, it proves that the natives of Pelew had been happy enough not only to discover, but to be perfectly convinced, that *Virtue was its own reward*.

#### GENERAL CHARACTER OF THE NATIVES.

“I shall close this account of the Pelew islands with a few general remarks on the disposition and character of the natives.

“The conduct of these people towards the English was, from the first to the last, uniformly courteous and attentive, accompanied with a politeness that surprised those on whom it was bestowed. At all times they seemed so cautious of intruding, that on many occasions they sacrificed their natural curiosity to that respect, which natural good manners appeared to them to exact. Their liberality to the English at their departure, when individuals poured in all the best they had to give, and that of articles too of which they had far from plenty themselves, strongly demonstrated that these testimonies of friendship were the effusion of hearts that glowed with the flame of philanthropy; and when our countrymen, from want of stowage, were compelled to refuse the further marks of kindness which were offered them, the entreating eyes and supplicating gestures with which they solicited their acceptance of what they had brought, most forcibly expressed how much their minds were wounded, to think they had not arrived early enough to have their little tributes of affection received.

“Nor was this conduct of theirs an ostentatious civility exercised towards strangers. Separated as they were from the rest of the world, the character of a stranger had never entered their imagination.—They felt our people were distressed, and in consequence wished they should share whatever they had to give. It was not that worldly munificence, that bestows and spreads its favours with a distant eye to retribution.—Their bosoms had never harboured so contaminating a thought—No;

the love of man to man.—It was a scene that pictured human nature in triumphant coloring—And, whilst their *liberality* gratified the sense, their *virtue* struck the heart !

“ Our people had also many occasions to observe, that this spirit of urbanity operated in all the intercourse the natives had among themselves. The attention and tenderness shewn to the women was remarkable, and the deportment of the men to each other mild and affable ; insomuch that, in various scenes of which they were spectators, during their stay on these islands, the English, never saw any thing that had the appearance of contest, or passion : every one seemed to attend to his own concerns, without interfering with the business of their neighbour. The men were occupied in their plantations, in cutting wood, making hatchets, line, or small cords : or some in building houses or canoes : others in making nets and fishing tackle. The forming of darts, spears, and other warlike weapons, engrossed the attention of many more ; as also the making of paddles for their boats, the fashioning of domestic utensils, and the preparing and burning the chinam. Such as had abilities to conduct any useful employment were called by the natives Tackalbys ; of this class were reckoned the people who built, or inlaid the canoes ; such also were those who manufactured the tortoise shell, or made the pottery.

“ As industry, however zealous, must be slow in producing its purpose, unaided by proper implements, and labour rendered extremely tedious from this deficiency, yet, in regions where such advantages are denied, we do not find that the ardor of attempting is abated. A steady perseverance, to a certain degree, accomplishes the end aimed at ; and Europe hath not, without reason, been astonished at the many singular productions imported from the southern discoveries, so neatly and curiously wrought by artless hands, unassisted but by such simple tools as serve only to increase our surprise, when we see how much they have effected. Every man, by his daily labour, gained his daily sustenance : necessity imposing this exertion, no idle or indolent people were seen, not even among those whom superior rank might have ex-

empted ; on the contrary, these excited their inferiors to toil and activity by their own examples. The king himself was the best maker of hatchets in the island, and was usually at work whenever disengaged from matters of importance. Even the women shared in the common toil ; they laboured in the plantations of yams, and it was their province to pluck out all the weeds that shot up from between the stones of the paved causeways.—They manufactured the mats and baskets, as well as attended to their domestic concerns. The business of tatooing was also carried on by them ; those who entered this employment were denominated Tackalbys arthiel, or female artists—Their manners were courteous, though they were far from being of loose or vicious dispositions ;—they in general rejected connections with our people, and resented any indelicate or unbecoming freedom with a proper sense of modesty.

“ In such scenes of patient industry, the years of fleeting life passed on ; and the cheerful disposition of the natives fully authorized our people to suppose, that there were few hours of it either irksome or oppressive. They were strangers to those passions which ambition excites—to those cares which affluence awakens. Their existence appeared to glide along like a smooth, undisturbed stream ; and when the natural occurrences of life ruffled the surface, they possessed a sufficient portion of fortitude to recover soon its wonted calm. Their happiness seemed to be secured to them on the firmest basis ; for the little which Nature and Providence spread before them they enjoyed with a contented cheerfulness ; nor were their bosoms habituated to cherish wishes which they had not the power of gratifying. And it will not surely be denied, that in civilized nations the error of a contrary conduct exhibits, among the inactive, many melancholy, repining countenances ; whilst it prompts more daring and uncontrolled spirits to aim at compassing their views by injustice, or rapine, and to break down the sacred barrier of society.

“ From the general character of these people, the reader, I should conceive, will be disposed to allow, that their lives do credit to human nature ; and that, however untutored, however uninformed, their manners present an

interesting picture to mankind. We see a despotic government without one shade of tyranny, and power only exercised for general happiness, the subjects looking up with filial reverence to their king; and, whilst a mild government and an affectionate confidence, linked their little state in bonds of harmony, gentleness of manners was the natural result, and fixed a brotherly and disinterested intercourse among one another.

"I am well aware, that in the expedition against Pelelew, the destroying the houses and plantations of the little island belonging to it, which the natives, through fear, abandoned, as well as the killing those whom they captured in battle, are both of them circumstances which will appear to militate against that humanity which, throughout this work, I have attributed to the people of Pelew. Respecting the first, though the landing in an enemy's country, and spreading devastation and distress, is by no means a practice new in the annals of history, political necessity qualifying the measure, yet in these regions it seemed also to militate so much against their accustomed maxim, never to take an enemy by surprise, but to give previous notice of a meditated attack, that I am strongly inclined to think this might have been a new art of war suggested to the king by the Malay favourite, as it totally contradicted that open generosity with which they at all times conducted hostilities.

"As to their putting their prisoners to death, Raa Kook, on being censured for it by captain Wilson, said it had not been always so; and, in assigning the reasons for being compelled to do it, seemed to shelter the proceeding under the plea of political necessity.

"The number captured in any of their battles must, from their mode of engaging, be at all times very trifling. In the most considerable engagement our people witnessed at Artingall, no more than *nine* were made prisoners, which the natives accounted a great many; nor were these put to death in cold blood, it rather might be called the close of the battle. It was generally the effect of unsubsidied passion or revenge, the terminating blow being, in most cases, given by some one who had lost a near relation, or friend, in the battle, or was himself suffering



under the pain of a wound. Situated, beside, so nearly as these islands were to each other, it was next to impossible to detain their captives ; they had no prisons to confine them ; no cartel canoes to negotiate an exchange ; and going about the island freely, the lives of the sovereign or his chiefs, were at all times assailable by any vindictive spirit. They had, as the general told captain Wilson, ineffectually strove to detain them as menial servants. Therefore, revolting as the idea is, if they have, in this respect, adopted a maxim which prevails among the Indian tribes in America, and in the numerous states of Africa (though the number of lives sacrificed can never here be many) one hath only to lament that political necessity hath (in common with a multitude of other uncivilized countries) thrown a shade over these new-discovered islands.

“ It should be the caution of every writer to endeavour to disarm criticism, by meeting objections that may be made. After the good disposition which the people of Pelew have been seen to possess, it may possibly be said, they were addicted to pilfering when opportunity offered ; a censure which many, I believe, have thought has been too severely passed on the poor inhabitants of the southern ocean ; but in the Pelew islands, it was never done but by those of the lowest class ; and whenever complaint was made of any thing being taken clandestinely away, the king, as well as his chiefs, considered it as a breach of hospitality, nor could their indignant spirits rest till the article purloined was searched for, and if found, restored. Should some eastern prince, magnificently decorated, accidentally, as he passed along, drop a diamond from his robe, and were a poor peasant (who knew how great an acquisition it was) pursuing the same tract, to see it sparkling in the dust, where is that resistance, that would go and leave it untouched ? A nail—a tool—or a bit of old iron, was to them the alluring diamond. They had no penal statute against petty larceny. They sought only the means of rendering easier the daily toils of life, and compassing with facility that which they imperfectly accomplished by unwearied perseverance ! And, I am confident the voice of reason will unite with me in assert-

ing, that they must have been more than men, had they acted less like men. Virtuous in the extreme would be deemed that country, where the conscience of no individual, in the cool moments of reflection, could upbraid him with a heavier transgression, than applying to his own use a bit of iron that lay before him !

“ In the name of humanity, then, let us judge with less rigor our fellow creatures ; and, should any one be disposed, for such trivial failings, to censure the benevolent inhabitants of Pelew, that censure, I trust, for the sake of justice, will never be passed on them by those who live in civilized and enlightened nations—for such must be too well convinced of the inefficacy of the best digested laws, and the inability of their own internal police to restrain the vices of mankind, by observing, that all which prudence can revolve, wisdom plan, or power enforce, is frequently unable to protect their property by night, or their persons at all times, even under meridian suns. They will reflect, that every bolt and bar is a satire on society ; and painfully recollect, that it is not the daring plunderer alone they have to guard against ; they are assailable under the smile of dissembled friendship, by which the generous and the confiding are too often betrayed into a situation beyond the shelter of any protecting law ; a wound which, perhaps, more than any other, hath tortured the feelings of sensibility.

“ Waiting, therefore, that the long expected æra, when civilization, science, and philosophy, shall bring us to a more confirmed practice of real virtue, it becomes us to view with charity those errors in others, which we have not yet been able to correct in ourselves.

“ If the enlightened sons of Europe, enjoying the full blaze of advantages unknown in less favoured regions, have hitherto made so slow an advance toward moral perfection, they are surely passing the severest censure on themselves, if they expect to find it in a happier manner approached by the dark and unfriended children of the Southern World !”

As a contrast to the foregoing most interesting account of the conduct of savages to christians, we will introduce a recent account of the conduct of christians to shipwrecked christians, without any comment.

#### WRECK AND PLUNDER OF THE INVERNESS.

Particulars of the wreck and plunder of the Inverness, Captain Leith, in the Shannon river, loaded at Limerick with a cargo of provisions, on account of Mr. E. D. Hanmer's contract with the Victualling Board, and bound to London.

*From Captain Miller of the Police, to Mr. Spaight, Merchant, Limerick.*

KIRLRUSH, FEB. 24, 1817.

“*Dear Spaight,*—As I am now in possession of most of the particulars of the wreck of the Inverness, I shall detail them to you as follows :

She went on shore on Wednesday night the 19th instant, taking Renevaha for Carrigshold, and would have got off by the next spring tide, had the peasantry not boarded and rendered her not sea-worthy, by scuttling her, and tearing away all her rigging; they then robbed the crew of all their clothes, tore their sails, which they made bags of to carry away the plunder, and then broached tierces of pork and distributed the contents to people on shore, who waited to convey them up the country. The alarm having reached this place on Thursday, a serjeant and twelve of the police were sent down with the chief constable at their head, and they succeeded in re-taking some of the provisions, and securing them, driving the mob from the wreck. The police kept possession of what they had got during the night, but very early on Friday morning the people collected in some thousands, and went down to the beach, where they formed into three bodies, and cheered each other with hats off, advancing with threats declaring that they

what had been taken from them, and of the arms of the police : the police formed into one body, and showing three fronts, endeavored to keep them at bay, but in vain ; they assailed them with stones, sticks, scythes, and axes, and gave some of our men some severe blows, which exasperated them so much, that they were under the necessity of firing in self-defence, and four of the assailants fell victims, two of whom were buried yesterday.

During their skirmishing, which began about 7 o'clock, one of the men mounted, was dispatched to this town for a reinforcement, when Major Warburton in half an hour, with twenty cavalry and a few infantry mounted behind them, left this, and in one hour and a half were on board the wreck, and took twelve men in the act of cutting up the wreck : one of them made a blow with a hatchet at Major Warburton, which he warded off, and snapped a pistol at him, the fellow immediately threw himself overboard, when — Troy charged him on horseback, up to the horse's knees in water, and cut him down. The fellows then flew in every direction, pursued by our men, who took many of them, and wounded several. Nine tierces of pork have been saved. Her bowsprit, gaff, and spars, are all gone, with every stitch of canvass, and all the running rigging. The shrouds are still left. Two anchors and their cables are gone, and even the ships pump. A more complete plunder has seldom been witnessed. Yesterday the revenue wherry went down to Rinevaha, and returned in the evening with the Major and a small party with thirty-five prisoners, who now are all lodged in Bridewell. The women in multitudes assembled to supply the men with whiskey to encourage them. Nothing could exceed the coolness of — Baefice and his party, who certainly made a masterly retreat to the slated store at Carrigaholt, where I found them. He and Fitzgerald were wounded, but not severely : Fitzgerald had a miraculous escape, and would have been murdered, but was preserved by a man he knew, from Kerry, who put him under his bed, &c.

(Signed)

J. MILLER.



## CHAPTER III.

*A concise and consolatory view of the infinite wisdom and goodness of God, manifested in his plan of salvation, for the comfort of the oppressed, the conviction of the oppressor, and the counter-action of the evils produced by man in society.*

“Thou great first cause, least understood,  
Whom all my thoughts confined,  
To know but this, that thou art good,  
And that myself am blind.”

I have, in the antecedent pages, exhibited a small specimen of the powerful and prevalent moral corruptions in civil society, in order to shew their fatality and not their magnitude, which would be a thing impossible. No pen can paint, no tongue express, no imagination can conceive their magnitude and universality. I have also attempted to display a few of the causes which have produced those destructive effects. The remedy would be the easiest thing in life, if the civilized and christianized supporters and defenders of popular corruption, error, and disorder, only possessed the benevolent dispositions of Louverture, Abba Thulle, and the good Samaritan, those honest children of nature, whom they pity and despise. The thing might be done by simply removing the cause which produces so many mountains of human misery, and the effects would, of course, cease: but to hope or expect this phenomenon will take place (while those who fatten on corruption and live in splendour on the misery and crime of their fellow creatures possess their present dispositions,) is equally visionary as to expect a stone, contrary to the laws of gravity, to ascend the sky spontaneously, or a lion to relinquish his mangled prey by preaching to him. I have, therefore, not the most distant hope of being useful to either the proud supporters, or the wilfully blind and servile victims of our notorious

quirer after truth, the honest and intelligent child of misfortune, who sees and feels the effects, and is almost ready, with Voltaire, to impeach God as the cause of the disorders of society ; who sincerely desires light to distinguish between truth and error, and is disposed to do the thing that is right with the grateful and pure motive of pleasing God only ; to such characters, in the present and in future generations, this book will be more precious and profitable than apples of gold in pictures of silver, notwithstanding its desultory composition ; and though it will be hated and despised, like its poor author, by the children of darkness, yet sure I am, God will use means to have it re-published and disseminated even by its enemies, so that it may fall into the hands of some of the honest victims of our corrupt manners, to whom it will prove a blessing. Yes, sure I am, without any manner of doubt, that the gracious and the great first cause will never suffer one single soul (who sincerely loves the truth and who wishes to do it) to live and die the victim of error and delusion.

I will beg leave to illustrate this by facts which speak louder than the most sublime speculative reasoning. Perhaps few children ever endured more misery in receiving a corrupt education, or was more completely corrupted thereby than myself. I verily believed that every one that did not believe as I did would most assuredly be damned ; and I believed, among other absurd errors, that he would be doing God a service who would put a heretic to death, *i. e.* one who refused to believe the dogmas that were carefully inculcated upon my juvenile mind. Indeed I would then have kindled the fires of the inquisition, which I now would extinguish with my blood. In one word, I was a complete fanatic. However, as I wish, as much as possible, to forgo the severity of personal animadversion, or to point the finger of scorn at any sect, for they have all been oppressors when they had the power, and feeling, as I now do, a friend to every sect and every man, their pride and prejudice to the contrary notwithstanding, I am, therefore, resolved to avoid personalities as much as possible. However, I will mention an anecdote which occurred in my youth. This day 26 years ago, or about that period, I happened

to forget that it was Good Friday. I, of course, eat meat that day, and never found my mistake till two days after, when I was in the greatest distress on account of committing this mortal sin in not keeping my reckoning more correct. I was at that time sailing along the coast of South America, and it was about eighteen months after I was separated from my bigoted parent and preceptor by a remarkable interposition of Divine Providence ; still I was so completely under the influence of prejudice that, for this supposed crime, I tortured myself in the most dreadful manner by way of doing penance, and thus making an atonement for my supposed offence, while, at the same time, for real sins I felt no compunction, and literally, like many ancient Jews and modern Christians, strained at a gnat and swallowed a camel. I was about 17 years of age at the period of which I speak. The foregoing instance of error and superstition is only one out of thousands, and I mention it in order to encourage the doubting child of calamity to trust, with unshaken confidence in God, for protection and deliverance from all his enemies, and from the worst of them all, the potent prejudices of a faulty education ; without this last deliverance, all will be abortive. To know ourselves is super-eminent wisdom : to know our God is supreme delight ; neither of which can we possibly do while we are the slaves of pride and prejudice. I would advise him to be still before his God, and to listen to the intellectual voice of his Holy Spirit ; if he will thus act, and trust in the Divine clemency, the scales will fall from the eyes of his mind, and he will see things, in the natural, moral, and physical world, as they truly are, and not as they appear to be. Then, instead of complaining with Voltaire, with me he will worship and adore ; let him with me have no patron but God, no sect but mankind collectively ; but if he will have himself attached to a sect, he should beware of their passions and prejudices. Associations seldom seek after truth, but rather build their superstructure of moral rectitude upon tradition, like the Jews. Behold the various sects in Jerusalem ; did they obey our adorable Saviour when he preached his excellent Gospel to them ? No. God endeavoured to cure

most mild and merciful exhortations, and lastly by frightful calamity, in vain ; and when no other alternative remained, he destroyed them and their city with a signal destruction ; not, however, before the cup of their corruption was full, and running over. And I would ask what has the pure and heavenly truths of the Gospel, written in a book and published profusely among the sons of Europe, what have they produced by the various sects, each in succession, when they become powerful ? I answer, they have produced sin, misery, misfortune, and murder. Designing villians, monarchial and episcopal, have made truths so pure, so peaceable, so charitable, so equal, so friendly and humane, the auxiliaries of hell : yes, they have made them a pretext for the establishment of all the moral corruptions, and the consequent miseries I deprecate. They have been even made the parent of the tyrannies of Europe, the ravages of Asia, and the slavery of Africa. And what, I would ask has been the fate of the best and brightest men, who had the boldness to oppose the torrent of popular corruption in every age, by the simple exhibition of the naked truth ? To tell their numbers, and innocence, and the unexampled cruelty they endured by the hands of those who had the word religion always playing upon their lips, would be too shocking for humanity to hear. Belzebub himself would shudder at the dreadful tale.

We will pass by, with astonished silence, the rage of Christians against each other, and merely mention the penury and persecution of a few of the brightest and best of the heathen philosophers. Behold Homer, the first of poets, doomed to beg his bread ; Socrates, the first of philosophers, was, by a court of justice, condemned to death by poison for teaching truth, and opposing the idolatry of Athens ; Pythagoras, the first teacher of the true system of astronomy, and the first of philanthropists, was burned alive for his knowledge and virtue by the ungrateful Crotonians ; Plato was doomed to slavery, though the wisest and best author of his age ; and Seneca, the first of moral philosophers, was bled to death by his own pupil. Even the republics of Greece and Rome, and Asa Minor, and others I might mention, though celebrated once for their virtue, were the confederated murder-



ers of their fellow creatures, the systematic plunderers of their neighbours, and the traitors and tyrants of mankind. Methinks I hear the intelligent, but unfortunate victim of our moral corruptions exclaim, with a sorrowful heart, "Alas ! why is it that in all nations and among all denominations, this cruel disposition is found in man to slaughter man. Why, oh ! why are not all men like the amiable Louverture, or the hospitable Abba Thulle ? Why will they not, like them, enjoy the happiness of beneficence, which is so precious and so free for all to participate ? They very well know that all happiness that is genuine consists in promoting the happiness of others, with a single eye to please God alone. This only is pure virtue ; whatever is done from sinister motives, however excellent in itself, is spurious before God, who searches the heart and knows the imagination of the thoughts. Oh ! how can any man be so unreasonable as to think it possible to find peace in giving pain to another. My very heart weeps blood to find myself placed in a world of monsters, not men ; and I am tempted to believe there is too much truth in the picture Voltaire has drawn of the miseries of humanity, or I am ready to exclaim with Brutus, after the loss of the battle of Phrasselia, "Alas ! virtue, I worshipped thee as a god, but I find thee to be an empty shade." These, I know, are your thoughts, O ye intelligent children of misfortune, and I well know by experience they cause you to feel the most painful sensations. To answer which, I would observe—When we view the disorders of mankind we should be very guarded lest we become guilty of a crime of which we are cautioned by the source of virtue, namely, "Judge not lest you be judged, for with the same measure you mete it will be measured to you again." Though in all nations and generations there have been cruel men, there have been also benevolent men. There are many good men in christendom, who every day lament their frailty through the first Adam, and look and long for deliverance therefrom through the second Adam. Yet mind ! all and each of these in every part of the world, Christian and Pagan, are humane and charitable, for this is the first law inculcated by the Holy Spirit ; and whoever has not been

vain, his periodical attendance at silent or shouting meetings to the contrary notwithstanding.

“The most excellent and honourable character which can adorn a man and a Christian, is acquired by resisting the torrent of vice, and adhering to the cause of God and virtue against a corrupted multitude. It will be found to hold, in general, that they who, in any of the great lines of life, have distinguished themselves for thinking profoundly and acting nobly, have despised popular prejudices, and departed, in several things, from the common ways of the world. On no occasion is this more requisite for true honour than where religion and morality are concerned. In times of prevailing licentiousness, to maintain unblemished virtue and uncorrupted integrity; in a public or a private cause, to stand firm by what is fair and just, amidst discouragements and opposition; disdaining all compliance with public manners, when they are vicious and unlawful; and never ashamed of the punctual discharge of every duty towards God and man;—this is what shows true greatness of spirit, and will force approbation even from the degenerate multitude themselves. ‘This is the man,’ their conscience will oblige them to acknowledge) ‘whom we are unable to bend to mean condescensions. We see it in vain either to flatter or to threaten him; he rests on a principle within, which we cannot shake. To this man we may, on any occasion, safely commit our cause. He is incapable of betraying his trust, or deserting his friend, or denying his faith.’

“It is, accordingly, this steady inflexible virtue, this regard to principle, superior to all custom and opinion, which peculiarly marked the characters of those in any age, who have shone with distinguished lustre, and has consecrated their memory to all posterity. It was this that obtained to ancient Enoch the most singular testimony of honour from heaven. He continued to ‘walk with God’ when the world apostatized from him; he pleased God, and was beloved of him, so that, living among sinners, he was translated to heaven without seeing death: ‘Yea, speedily was he taken away, lest wickedness should have altered his understanding, or deceit beguiled his soul.’—

When Sodom could not furnish ten righteous men to save it, Lot remained unspotted amidst the contagion. He lived like an angel among spirits of darkness ; and the destroying flame was not permitted to go forth till the good man was called away, by a heavenly messenger, from his devoted city. When 'all flesh had corrupted their way upon the earth,' then lived Noah, a righteous man, and a preacher of righteousness. He stood alone, and was scoffed by the profane crew. But they, by the deluge, was swept away, while on him Providence conferred the immortal honour of being the restorer of a better race, and the father of a new world. Such examples as these, and such honours conferred by God on them who withstood the multitude of evil doers, should often be present to our minds. Let us oppose them to the numbers of low and corrupt examples, which we behold around us : and when we are in hazard of being swayed by such, let us fortify our virtue by thinking of those who, in former times, shone like stars in the midst of surrounding darkness, and are now shining in the kingdom of heaven, as the brightness of the firmament, for ever and ever."—*Blair*.

God beholds, here and there, through the whole earth and in all ages, individual imitators of his Divine philanthropy, such as my African prince, captain Wilson's Pelew king, and our adorable Redeemer's good Samaritan. For the sake of these, and such like precious jewels, individually, God bears so long and so patiently with the black ingratitude of mankind collectively. If there were ten truly virtuous persons in Sodom, God would certainly have spared the city for their sake ; but he can and will bring good out of evil. Was it not so he would not suffer it to exist a moment longer in his creation. He permitted the thieves to rob and wound the traveller on the road between Jerusalem and Jerico ; by this adventure the good Samaritan had an opportunity to practice the most excellent virtue, because it was disinterested, without ostentation, or hope of remuneration ; and while God beheld with indignation the inhumanity of the Levite and the Priest with the badges of religion on their breasts, he also beheld with admiration the philanthropy

religious man. Thus the loss of the Antelope gave Abba Thulle an opportunity to practice the most exalted virtue, without a tincture of ostentation or selfishness; the account of which is sufficient to humble the towering pretensions to sanctity of many modern professors who wear the badge of religion on their backs and heads, and even on their tongues, while the selfishness of their daily conduct demonstrates that their hearts and those of Louverture and Abba Thulle are as different as the frigid and torrid zones. Such high and pompous professors of religion, like thunder, are all rattle and no reality, while the humble and unassuming possessors of true virtue are like the sun, silently producing the most excellent fruits and effects, to the glory of God and benefit of man.

Although the duties of religion are as plain as ABC, yet there is a stupendous mystery, infinite philanthropy, and unutterable ingenuity, manifested in the Divine plan of salvation, which the angels of heaven will never be able to ascertain or sufficiently adore and admire. But it will be asked by the inquiring child of misfortune, who sickens at the prospect this wretched world presents to his view, "Did not God see, from all eternity, what a miserable set of wretched criminals man would become when made free and intelligent? Why then has God made a creature so capable of corrupting and tormenting his own self and his own species?" This objection has been raised a thousand times as a knockdown argument, not in justification, but condemnation of the ways of God to man. In answer to which, I would observe, that if God saw that man would fall, he at the same time also saw, in the exhaustless treasures of his own benevolence, an antidote which would not only restore that which was lost, but would, out of partial evil, produce everlasting good. Again, the source and sum-total of goodness, mercy, and truth, according to his characteristic munificence, created man with a freedom and intelligence capable of participating the plenitude of his Divine liberality, and contemplating, with supreme delight and celestial gratitude, his sovereign beauty, at once simple and sublime, ancient and new. Now every reasonable man must be convinced that God could not create a being capable of so high beatitude, even in his own glorious image, benevolent likeness,



and happy in the communication of his Holy Spirit, unless he made him free and, of course, fallable. He saw that all might, and that some would fall. But, as I said before, he also had a remedy provided, namely, our glorious Redeemer : blessed be his holy name ! who has recovered by his obedience and death, what Adam lost by his disobedience and fall. But I would ask, if man had not fallen from his primeval rectitude, how many millions of mercies in God, and virtues in man would have remained an eternal secret, nor ever would have been displayed to the admiring eyes of billions of superior beings who inhabit the innumerable systems of creation ? If evil never had been, goodness could not have been exercised as it now is, and be greatly glorified by contrasting it with evil ; how could charities exist between man and man, and pardon and penitence exist between man and God, had man never fell from his pristine beauty.

To delineate these endearing and delightful contrasts and harmonies, would require more than angelic eloquence ; what I mention herein is, therefore, like a drop of water compared to the ocean. God uses a thousand ways and means to call his rebellious creatures to their own happiness—and often does he hold out his benevolent hand to save them while sinking in sorrow, though they spurn it from them, yet he holds it out to them again. Yes, so great is the ingratitude of man, that he will take more pleasure in injuring one who has greatly befriended him, than one who has been his enemy. I have no doubt this book is one means God graciously uses for the comfort of the unfortunate, for I may say with the strictest truth, that calamity is its author. For was I not taught by my own miseries to pity the miserable, never never would I have written such a book as this. God sends misfortune to remind us of the fleeting nature of all earthly things ! enemies, that we may trust in no man ! afflictions, that we may be constrained to look to him, who is alone able and willing to relieve. All our sufferings, whether of body or mind, are intended by our good God to accomplish the most valuable purposes. He takes no delight in our sufferings ; he pities, he compassionates his creatures who love and wish to please him, and would in-

pensibly necessary that we should pass through this state of misery, and be tried, proved, and prepared for a future state of supreme happiness.

Thus we see if God permitted the fall of man, (and indeed he could not prevent it without destroying his liberty and will) he has also, by a process or revolution infinite, amazing, and divine, produced from this partial evil infinite and eternal good, and millions of virtues, amities, and charities, which angels view with wonder and delight, and which would have remained in eternal oblivion were it not for the fall of man. I believe there are quadrillions of reasonable beings in the different systems which compose the universe, who receive intelligence, beauty, and loveliness, from the contemplation of the sovereign beauty! and being always obedient to the eternal laws of order, their celestial pleasures are continually accumulating as they continually admire with supreme gratitude, the infinite power, wisdom, and goodness of their Almighty Creator. God, without any manner of doubt, can impart to his creatures of all grades, an intelligence, a beauty, a power, and information as different from each other, as a mole is from a mule. Superior beings, perhaps, can see and admire the architecture of Jehovah as much superior to our first rate naturalists and astronomers, as they can more than animalculas in the tube of a plant. Great indeed are the powers and properties which God can impart to his obedient creatures, who receive and reflect his beauty as the moon does the sun ; but no longer than they continue obedient; for the greatest gifts may be prostituted to the most unworthy purposes, according to the pious or perverse disposition of the agent. Witness Lucifer, who though powerful, is also miserable, because he is malevolent; but God, who is infinite in power, is supremely and eternally happy because he is the source of benevolence ; he is, in one word love itself, and cannot impart any measure of real happiness to any of his creatures, but such as dwell in his love ; hence, as we nourish and practice a benevolent spirit, we promote our own happiness ; and, on the other hand, as we nurture a malevolent spirit, we in an exact ratio, are the authors, promoters, and supporters of our own misery and woe. The love of God flows in one boundless torrent to

all men, and his light enlightens every man that cometh into the world, and his Holy Spirit is calling from time to time, every man in all nations and denominations thus : "LEARN FROM LOVE TO YOU ALL, TO LOVE ONE ANOTHER." But few, comparatively, will be melted to penitence by his love ! will be enlightened by his light ! or taught by his Spirit ; of course they are miserable exactly as they are malevolent and disobedient, while the others are happy as they are benevolent and obedient, like the unlettered Abba Thulle, in whose breast was opened a little heaven. While in the breasts of millions of the sons of affluence, who pity and despise this child of nature, and call him a barbarian, there are hells in minature opened by pride, hatred, envy, malice, and selfishness, with their train of evils which constitute the very nature of hell in the soul of man, and change the very face of nature, by rendering it a prison instead of a paradise. Thus God does all he can, consistently with his attributes and our free agency, to render all his creatures happy, holy, and heavenly.

I think this reasoning is conclusive, and I hope will answer my purpose, which is to convince the doubtful child of misfortune, that God only afflicts him to-day in order to reward him to-morrow ; his doubts must be removed before he can possibly be benefitted by his calamity. If he looks upon God as Voltaire did, he cannot love him above all things ; and without this love there can be no true happiness. God can call by affliction his ungrateful creatures to seek his face and favour ; but to force them to do this is a thing impossible. Hear the word of the Lord to the highly favoured son of David— "Solomon, my son, seek thou the God of thy fathers, and serve him with a perfect heart, for he searcheth the heart and knows the imagination of the thoughts ; if thou seek him he will be found of thee, but if thou forsake him he will cast thee off forever." God's yoke certainly is very easy, and his burden very light, namely : gratitude to God and affection to man ; to love all, to injure none, no not even an innocent insect. For to love God above all, and our neighbours as ourselves, is the essence of religion ; on these two commands hang all the law and the prophets. Now the

yet he can use every possible way to allure, to win, to woo us to our happiness. His Spirit speaks thus to me in the inward of my soul, and if my unfortunate reader would but humbly listen, he would most assuredly hear the same endearing words addressed to him or her—"What could I do for you more than what I have already done? I give you all good things to enjoy, and only require a grateful heart in return; I prohibit you from the enjoyment of none of my benefits that is necessary for you; my commandments are mild and moderate, namely, that you should be grateful to God, kind to man, merciful to the brute, and not to injure even an innocent insect by careless cruelty, nor yourself by intemperance; till you obey these, my primary commands, you cannot, in no case, enter my kingdom of happiness; and if you continue to violate them in your intercourse with your fellow creatures, you violate my immutable laws of order; you change the earth, which I made a terrestrial paradise for your sake, to a loathsome dungeon; and I can, in no case, avoid measuring in an exact ratio to you, what you have measured to others. How often have I (as I now again do) appealed to your own conscience, to your reason, to your common sense for a justification of my ways to man? How often have I offered to open my kingdom of love in your souls? but you would not even listen, much less obey my kind solicitation, or my gentle reproof. I pity, but cannot help you in any other way; I can and do attract you, if not forcibly at least most powerfully, to turn from the foolish forms, fashions, and ceremonies of cruel man; and seek your happiness and tranquility in your merciful God. They offer the shadow, and are followed, and their voice obeyed with a cringing servility; while I, who call you to real and eternal felicity, am treated with disrespect and disregard; and while your wills and affections turn from my divine influence, and the light of my unchangeable truth, you, the following moment, lend an attentive ear to the foul and false suggestions of evil spirits, and give yourselves up to their operation; hence the darkness and error, the sin and misery, pain and sorrow, falsehood and folly, pride and hatred, cruelty and cupidity, with which the earth abounds! and to cap the climax of your criminality you ungratefully and wickedly



accuse me as the author of your own misery and mischief, and say my ways are not equal and just towards man. But those who yield up their wills to my influence, see, with new eyes, the harmonies, beauties and benefits of the universe, the operations of nature, the manifestations of grace, and the universality of my love; and being enlightened by the glorious Son of Righteousness, they see their own sin and deformity, and are filled with humility, and our goodness, and beauty, and are clothed with gratitude; and this glorious light shines brighter and brighter to the perfect day, and their love to God and man accumulates from youth to age, because they see and will for ever see new beauties, harmonies, and benefits in his divine majesty and his majestic architecture, which beggars description. Those who open freely and of their own choice, the door of their disinterested affections, and permit the King of glory to enter in, and submit to his mild government, and love him with all their understanding and their strength, (for God is delicate in love, and cannot endure a divided, much less a sinister heart) they, by an inconceivable participation of his nature, become glorious in his glory, wise in his wisdom, strong in his strength; in one word, they possess the object of their supreme affection, as their eternal portion and property, who is himself the proprietor of the universe." This is the language of truth, and callous must that ungrateful heart be, which remains unmoved by penitential emotion, while perusing these endearing, these reasonable, these natural, these scriptural expostulations of the spirit of truth, which the reader, no doubt, will hear spoken by an inward voice to his own heart, if he will take the trouble to shut this book and, in humble contemplation, listen five minutes to his infallible criterion within, whose intellectual voice has never perhaps, been regarded for five minutes this fifty years. There is no sentiment more erroneous, absurd, and ridiculous, than that which is preached and published in a thousand different forms by our elegant, eloquent, and eminent Doctors of Divinity, namely, that "*man is not a free agent.*" If this assertion is true all my argumentation to justify the ways of God to man is

is most assuredly false, blasphemously false. An prejudiced child must see its fallacy. Is it not an insult to common sense to suppose that God could exalt men without liberty or will, like so many sticks and stones to so high a state of beatitude? Surely it is, and all the promulgators of error, and advocates of false doctrine, which absolutely makes God a tyrant, will find it so one day. It really distresses and grieves me to know that men, whose genius and literary acquirements are as much superior to mine, as one is to a hundred, and who are, withall, as amiable in their manners, and as exemplary in their morals as any of the clerical tribe. I say it really grieves me, to find such men the warm promulgators and supporters of this fatal doctrine. I intended not to have one controversial word in my book, and to have carefully avoided giving umbrage to any individual, or individual sect. Should any readers, therefore, who warmly supports the above doctrine, which I call fatal, peruse these simple strictures, I humbly hope they will not be offended at what they may consider acrimony in my phraseology, especially when I assure them, I would be sorry to offend, much less injure my worst enemy. How then can I wilfully offend those I never saw, nor expect to see, till we meet in another world, where we will all clearly see as we are seen, without an intervening cloud of error between. Finally, as I believe there are many of the sentiments in this performance which will clash with the opinions of many readers, notwithstanding, I have suppressed many interesting arguments in order to avoid giving offence, by exhibiting personalities, for I well know, in order to profit, I must endeavour to avoid offending; this consideration has prohibited me from exhibiting a great many observations to shew, that bigotry, superstition, and intolerance, are extending to an alarming degree in civilized society, political and ecclesiastical. May I not, therefore, hope that the purity of my motives in saying what I have said against notorious error, will plead my excuse; and that my readers will be so candid as to give my arguments a fair hearing before they consign them to oblivion as spurious. For if it is the worst of crimes to buy life by selling sacred truth, it must be a double crime to sell it to gratify our petulance, and sacrifice our peace.

will, before I conclude this chapter, suggest a few simple, but sublime truths, without intentionally giving offence to any sect or any man. It is possible to gain the most excellent knowledge without studying books, sciences, or sermons. The independent child of nature may soar sublime upon the wings of contemplation, and turning his back upon the false theology of interested priests, and the fallacious logic of ambitious and avaricious authors, he may hear the lessons of eternal truth in the shades of obscurity without the medium of words or sounds. This inspiration is not like the enthusiasm of some sectarians, who, by their eloquence, animate the animal passions, heat the mind, and agitate the body. The voice of the divinity within brings the soul, to an humble calm, hushes to silence the vain reasonings of superstitious man, and inculcates this most important truth.—“Know, child of mortality, that in order to gain the approbation of God you must imitate his veracity, his goodness, his munificence, for he can only look upon his own benevolent likeness with approbation. And no intellectual being can find real happiness any where but in the celestial sunshine of his smiles of complacency; and this supreme honour and felicity he grants to no one but those who seek to resemble him in his benevolent characteristic, or his imitable perfections, from the pure motive of pleasing him alone. And the man that nurtures these motives and desires, though beset with ills, covered with rags, and seated on a dunghill, God will delight to dwell with him even there; he will make himself known to his humble, lowly heart, and his intellectual word, sweeter than the songs of angels, will be wings to raise him to the third heavens, where he will see and hear things like St. Paul, not lawful to utter.” Methinks I hear the intelligent child of misfortune say, while tears of penitential sorrow steal from his eyes, and trickle down his cheeks: “I now see as I never saw before the fallacy and criminality of my doubts and complaints against Providence. In five minutes I have been taught more consolatory truths by listening to the voice of my intellectual monitor, than I have by listening to the voice of my minister for twenty-

the peculiarities, and inhumanity of princes, priests, sects, and parties, are the source of many of our moral corruptions. The priests, who were established at first to make men good, have made a trade of their vocation; and religion itself an outward show. Hence the ignorant fall into gross superstition, wits become impious sceptics, and the intelligent arraign the eternal wisdom for the evils they see on earth. Thus every one form a doctrine of their own, however erroneous, while the infallable teacher waits knocking at the door of our hearts, till his locks are wet with the dew of the night. I have, also, for a long time refused him entrance into my worthless heart, but I will refuse no more. I now clearly see how reasonable it is for the sovereign will of Jehovah to be also the will of his dependent creatures, and the rule of our actions. I now see he can love none of his creatures with the love of complacency, but those who resemble himself; it is this resemblance which constitutes the beauty and excellence of all intelligent beings."

This view you have of the true christian theology is equally instructive and consolatory. Even when we see a glimpse of his sovereign beauty in the romantic scenery of the flowery valley, the spacious landscape, and the towering mountains, we should let the love of the original be the sole motive of admiring the picture. However sectarians may laugh at these sentiments, which will be at open hostility with the hypocrisy and duplicity of the age in which we live, it is certain, that when virtue is only practised, not for its own amiableness, but to be seen of men; vice also, on the other hand, will be, as it unhappily is, practised by all ranks and conditions in the community, when unseen by man, or when fear of punishment does not deter the delinquent. Thus is civil society weakened, corrupted, and demoralized. But notwithstanding the present great and glaring corruption of society, it is possible, as it was in all former ages, even including the iron age, for the few sincere admirers of the sovereign beauty, to find their sure and safe refuge in his bosom, and their supreme happiness in submitting to his will, obeying his intellectual word without any whys or wherefores, and contemplating his infinite perfections. But to do this, we must withdraw from all



outward objects, and as we thus draw off our affections from all transitory objects, our love for him who is the admiration and delight of angels and all superior beings, becomes more exalted, more generous, more delicate. We then see the baseness of our former self-love, which caused us to go to meeting, profess the height of sanctity, and attend to all the peculiarities of a sect, profess religion with our coats, our hats, our hair, our dialect, in the street as well as in our social worship, and all the time not know the etymology of the word, much less experience the least particle of true religion. By degrees we see more and more, as the eye becomes more and more single, the deceitfulness of the human heart, and the duplicity of our self love, which so long and so forcibly stimulated us to practice virtue out of vanity, and attend to the outward forms of religion, to gain the praise of man, little suspecting the treachery of our own hearts, while in the darkness of error. For when the eye is not single, and our motives not pure, the whole body is full of darkness; though we should fast, pray, and preach, give all our goods to feed the poor and our bodies to be burned, had the faith of the prophet Elijah, and the eloquence of the angel Gabriel. It is astonishing how far professors may go in what they vainly believe is the direct road to heaven, and not take one single step thither. I know it, by a sad experience of near twenty years delusion, though I then professed to be the chief of saints, and really thought myself such, but now I know myself to be the chief of sinners, and abhor myself every day and repent as in dust and ashes. I mention this that the reader may know I speak from experience; but I must say, though in darkness, I really was sincere, yet, alas! oft times have I, through the error and prejudice of education, strained at a knat and swallowed a camel, as already mentioned. I might particularize a great many instances of this lamentable truth relative to myself, my colleagues, and co-patriots, but this would give offence, and to give unnecessary offence to any man, friend or foe, is as totally unadmissable for me to do, as to make a popular profession of sanctity, either verbally or by the cut of my coat, the shape of my hat, the cant of my manners, or the peculiarity of my phraseology. When I see these things I cannot

help exclaiming, with one of old, "vanity of vanities, all is vanity." True virtue shuns applause, and seeks solitude; does good from the pure love of good, without any hope of recompense, and, if possible, incognito; in one word, from the pure motive of pleasing God alone. I know all denominations will call this a visionary hypothesis; but they calling it so will not make it so; nor they calling error truth, and believing it such, will not make it such. I know there have been men in all ages who, though tainted with the pride and prejudice of opinions peculiar to their sects, were good and did good,\* but I

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\* I have been careful (almost to a fault) not to give offence to readers who see different from me. From this consideration I have refused to exhibit many a notorious and deleterious error in common life. I have mentioned neither the name of individuals, nor individual sects, in order to point out their errors, and where the errors themselves have answered this purpose, they have been of the least fatal kind, and the individuals and sects have been the least exceptionable. I will now, with distinguished deference, (in order to consolidate and demonstrate the above assertion) mention only one error in one of the best of men in the age, and which he considered a virtue as well as the sect to which he belonged, the most respectable, and numerous one in christendom, and which has produced the best and brightest men, such as a Francis Xavier, a Fenelon, a De Renty, and the one we presume to point out as erroneous in one particular, namely, the pious Thomas a Kempis. But, says one, how dare you call that sect the most respectable, when it is well known they have been the most blind and bloody persecutors? I would ask, in return, and has not other sects, which might be named, been also blind and bloody persecutors when they had the power to be such? Most assuredly they have, though they cannot, or rather, will not see it. For my part I see all sects with an equal, impartial, unprejudiced eye; I see their beauties as well as their deformities. I really love them all, and virtually belong to them all, because I can see more than two or three in each of them, who convene without bigotry or guile, in their Saviour's name, and he is in the midst of them, notwithstanding their curious and different modes of worship: that is, if they *keep the golden rule* in and out of meeting *with the pure view of pleasing him alone*. But it was not so with me when I was a sectarian; then I viewed my own sect all beautiful, and the rest all deformity; my own I loved and worshipped, the others I pitied and despised. But to return to the pious and ingenious Thomas a Kempis, I would simply ask any reasonable man, whether this holy monk had not been better himself, and done the good he

must say if they had been happily divested of their prejudices, they would have been better themselves, and done the good they did better. But to exhibit these

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did do better, if he had imitated his Saviour, the apostles, and Richard Reynolds, in going about doing good to his wretched fellow creature instead of burying himself in a cloister all his long life? Well, but see what a good book he wrote there? and see also what a great book John Bunyan wrote, who never was there and did not even know how to read till his wife learned him. This Kempis ought to have done, and not to have left the other undone. To prove this truth I have only to transcribe the words of the source of the truth, namely, our gracious Redeemer who inculcated it by example as well as precept. Hear what he says:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat: I was thirsty and you gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed *thee*? or thirsty, and gave *thee* drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer, and say unto them, verily I say unto you, in as much as ye done *it* unto one of the least of these my brethren, ye have done *it* unto me. Then shall he say also unto them on the left hand, depart from me ye cursed, into everlasting fire, prepared for the devil and his angels. For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, verily I say unto you, in as much as ye did *it* not to one of the least of these, ye did *it* not to me. And these shall go away into everlasting punishment: but the righteous into life eternal."

We will conclude this note with a sketch of this good man's life, whose book I keep as a pocket companion.

"Thomas was called a Kempis, from a little village of that name in the Diocese of Colerne, where he was born, in the year

important truths to those who are wilfully blinded by prejudice, and the servile parasites of men clothed with a little brief authority, is like shewing a blind man a variety of colours, that he may judge of their beauty. Indeed I fear it will be labour in vain to delineate the nature of true religion and virtue, because they have their counterfeits every where, and because the false kind is more congenial to the sentiments and agreeable to the taste of the generality of professors ; they embrace the last in preference to the first, and hate the author who honestly deprecates the one and inculcates the other. However, I flatter myself that some few readers, by seeing the loveliness of the virtue I advocate, may first admire, then embrace, and lastly practice it. Encouraged by this hope, and a certainty of pleasing God at all events, while my motives are pure, I will proceed to make a few more observations to consolidate what has already been said.

Vice, therefore, must always meet its re-action. With the same measure you mete, it will be measured to you again, either here or hereafter, is a truth which was, is, and always will be verified. Thus David, though he watered his couch with his penitential tears, and admired the sovereign beauty with an ardent love unequalled in his age, and wrote an excellent book in justification of the ways of God to man : yet we find the sword never departed from his house, because of his ingratitude and inhumanity to his faithful soldier *Uriah*. So is it with those who come savingly to the light of life ; in this world they discover the enormities of their self-love, which made them refer their antecedent virtue to themselves, which was the blackest ingratitude to God

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of our Lord, 1380. His parentage and fortune were mean ; at thirteen years old, he began his studies, and about nineteen, betook himself to a Monastery of Augustine-Monks : about five and twenty, he took the habit of that house and order. There he continued for the space of seventy years, particularly eminent for his piety, humility, diligent study of the Holy Scriptures, austerity of life, moving eloquence in discourse, and extraordinary zeal in prayer. For his person, he was a middle stature, of a strong brown complexion ; a lively piercing eye, and a sight so good, that though he laboured much under other infirmities of old age, yet he was never reduced to the use of spectacles. He died July 25, 1471, in the ninety-second year of his age."



and a usurpation of his rights. The remembrance of these secret iniquities gives them inexpressible pain, but being disengaged from the self-love which produced these spurious fruits and effects in themselves, and in society, and which was an intervening cloud between them and their creator, they now rise above themselves, shake off all earthly affections, and soar sublime on the wings of heavenly contemplation, and behold indeed a glimpse of the sovereign beauty. Thus the beautiful dragon-fly, when it ascends from the sepulchre of its foul progenitor, a dead maggot on a stinking dunghill, it loaths its former state, and flies with its four transparent wings to regale itself on the nectar, and enjoy the fragrance of the flowery meadows and the vernal groves. So great, and greater still, is the contrast between the proud professor and humble possessor of true religion and virtue.

What an interesting sight, which commands the attention of admiring hosts of angels. An enlightened penitent, bewailing his former selfishness, and lifting up his eyes, streaming with tears of gratitude, to the immutable beauty, and looking and longing with a soul full of light, love, and pure desire, not only to view him with that unprejudiced and disinterested eye, with which alone he can be viewed, but also to be united to him by an everlasting union, endearing and congenial as the branch with the vine. Then, and not till then, will the soul bring forth not the shadows of virtue, but the virtues themselves. Then being, in truth, the child of heaven, it will be her super-celestial delight to do good to man, with the pure motive to please God alone, and in imitation of his beneficence, she will always, as much as possible, while bestowing the benefit, hide the benefactor nor will suffuse the countenance of the child of misfortune with confusion, and wound his susceptible imagination with grief, while contributing towards his relief, as is too often done by the professors of religion and moral philosophy. Yes, it has grieved me to my hearts core, to reflect how often the intelligent child of misfortune, whose philanthropy reduced him to want and misery, has his refined feelings wounded by the ostentatious parade of charity, bestowed with a supercilious nod, by the rich booby, a sanctimonious frown by the proud devotee, and a sarcastical reflec-

tion by the minister in his sacerdotal garments. Surely if any thing can force the reluctant frown of heaven on earth, it must be such unfeeling charity. Little do such men know of the blessedness of doing good from the pure love of good, with the view of pleasing God only, and the delight which attends the sincere endeavour to honor and glorify him by imitating his divine philanthropy, from the same grateful and generous motive. But it is utterly impossible for us to see, much less do, these most sublime and celestial truths, before our hearts are purged of prejudice and selfishness. Till then we never can contemplate the sovereign beauty and his supreme architecture with gratitude and admiration; nor indeed can we see that the doctrines and the laws of nature are worthy of God, much less be enamoured with the beauties of eternal truth.

Had I only to convince the erroneous judgment of many of my readers, I should feel satisfied that I already justified the ways of God to man to their satisfaction and conviction, and proved to a demonstration that our God would never have suffered the reign of partial evil, was it not in order to produce everlasting good; and that he only afflicts us to-day with the view of rewarding us to-morrow. But, alas! it is not the infidelity of their reason, but the ingratitude of their hearts to the most excellent of all beings, which I find is the formidable barrier that I cannot remove, nor even God himself, against the consent of their own free wills; for says the old adage—

“Who is convinced against his will  
Is of the same opinion still.”

I well know that it is exceedingly hard even to convince the judgment perverted from youth to age, and taught to consider truth error, and error truth, by a false and fatal education, which transforms objects and places them in a wrong light. But, hard as these prejudices are, they are not invincible; it is difficult, but not impossible to surmount them, when the consent of the selfish will is once gained. When this victory is once achieved, the triumph of virtue will soon follow, both in the Christian and the Pagan, the sage and the savage, for the Spirit of Christ is always ready, in all places, through

the whole earth, and at all times, to enlighten the humble penitent, the melting mind, to see the intrinsic value of these truths, and to attract powerfully the man whose docile will is to do the will of the Christians Jehovah, *alias* the heathens Jove.

We will take the liberty to close this chapter with the following pathetic poem of the benevolent and ingenious, but unfortunate Scottish bard, *Robert Burns*, as it beautifully shews that there is a recompense in reservation for the innocent man, who is unjustly and cruelly oppressed by his tyrannical neighbour, if not here, most assuredly hereafter. But it may be asked, where will the poor patient, docile, innocent horse, who was tortured to a lingering death by civilized man, where will he meet a recompense, as nothing but cruelty and hunger was his portion in this world? To answer this interrogation, I must beg leave to transcribe a quotation from my "*Flowers of Literature*," page 324, third edition. The first edition was published in 1805.

"Faith is the act of man, as well as the power of God. They that come humbly to the feet of Christ, and ask it, shall not ask in vain. They who rely upon his merits as repenting criminals, who do as well as say and watch as well as pray, are most assuredly in the narrow way to heaven. But alas! little of this faith which works by love and purifies the heart, is to be seen either in church or state. God, in the plenitude of his goodness, has accommodated us with a paradise (if I may so speak) to dwell in, carpeted with roses beneath, and sprinkled with golden stars above us; but we have metamorphosed it to a slaughter house. Millions of the human, and billions of the brutal creation, are tortured and slaughtered every year, especially young children. The view we have given of man's cruelty, in our historical compendium, when compared to what God views every day, is like comparing one to a thousand. But will he always suffer villainy thus to prosper; the man who says yes, must be either a knave or a fool. I have no more doubt that there will be soon a termination to the present state of the world, than I have of my existence. And I am equally confident, that God will amply recompense innocent sufferers, both animal and human, for their sufferings in this world.

Reader, do not smile at the novelty of this notion, which you may consider premature. Surely, if you could see the thousandth part of the sufferings of the brute creation, and a throb of pity palpitated in your breast, you would, if in your power, recompense them yourself. And are you more just and merciful than God? Sure I am, innocent babes and brutes had never entered this world, to suffer, had there not been a recompense in reservation when they left it. A few days ago, with ineffable delight, I recognized the sentiments of that learned and pious divine, the Rev. John Wesley, which tally with my own as expressed in my "Excellency of Virtue." I will take the liberty to transcribe a few of his thoughts, hoping they may prove a blessing to the philanthropic reader. They read thus: "Away with vulgar prejudices, and let the plain word of God take place. They 'shall be delivered from the bondage of corruption into glorious liberty:' even a measure, according as they are capable, of the liberty of the children of God."

"To descend to a few particulars. The whole brute creation will undoubtedly be restored, not only to the vigour, strength, and swiftness which they had at their creation, but to a far higher degree of each than they ever enjoyed. They will be restored, not only to that measure of understanding which they had in paradise, but to a degree of it, as much higher than that, as the understanding of an elephant is beyond that of a worm. And whatever affections they had in the garden of God, will be restored with vast increase, being exalted and refined in a manner which we ourselves are not able to comprehend. The liberty they then had will be completely restored, and they will be free in all their motions."

My sentiments are the same now as twelve years ago, relative to man co-operating with God in working out his own salvation, and that even then God is entitled to all the glory, and we are but unprofitable servants. As also relative to the animal creation finding a sure recompense in their merciful creator for the unparralleled barbarity they, though innocent, useful, and docile, receive from the hands of cruel man. The brute, the man, and angel, I believe, through all eternity, will be ascending in a regular progression in the scale of being, so that, how-



ever high, intelligent, and glorious the archangel is this moment, the period will arrive, when the poor, honest, virtuous man will be as high as he is now, though the archangel will be still on the ascending scale, and yet will ever see new beauties expanding in the sovereign beauty. We will now introduce that pathetic poem, entitled :

“MAN WAS MADE TO MOURN.”

“When chill November’s surly blast  
 Made fields and forests bare,  
 One ev’ning, as I wand’red forth  
 Along the banks of *Ayr*,  
 I spy’d a man, whose aged step  
 Seem’d weary, worn with care ;  
 His face was furrow’d o’er with years,  
 And hoary was his hair.

Young stranger, whither wand’rest thou !  
 (Began the rev’rend sage ,)  
 Does thirst of wealth thy step constrain,  
 Or youthful pleasure’s rage ?  
 Or haply, prest with cares and woes,  
 Too soon thou hast began,  
 To wander forth, with me, to mourn  
 The miseries of man.

The Sun that overhangs yon moors,  
 Out-spreading far and wide,  
 Where hundreds labour to support  
 A haughty lordling’s pride ;  
 I’ve seen yon weary winter-sun  
 Twice forty times return ;  
 And ev’ry time has added proofs,  
 That man was made to mourn.

O man ! while in thy early years,  
 How prodigal of time !  
 Mispending all thy precious hours,  
 Thy glorious youthful prime !  
 Alternate follies take the sway :  
 Licentious passions burn ;  
 Which tenfold force gives nature’s law,  
 That man was made to mourn.

Look not alone on youthful prime,  
 Or manhood’s active might :  
 Man then is useful to his kind,  
 Supported is his right

But see him on the edge of life,  
 With cares and sorrows worn,  
 Then age and want, Oh! ill-match'd pair!  
 Show man was made to mourn.

A few seem favourites of fate,  
 In pleasure's lap carest;  
 Yet, think not all the rich and great  
 Are likewise truly blest.  
 But, Oh! what crowds in ev'ry land,  
 Are wretched and forlorn.  
 Thro' weary life this lesson learn,  
 That man was made to mourn.

Many and sharp the num'rous ills  
 Inwoven with our frame!  
 More pointed still we make ourselves,  
 Regret, remorse, and shame!  
 And man, whose heav'n-erected face,  
 The smiles of love adorn,  
 Man's inhumanity to man,  
 Makes countless thousands mourn?

See yonder poor, o'erlabour'd wight,  
 So abject, mean, and vile,  
 Who begs a brother of the earth  
 To give him leave to toil;  
 And see his lordly *fellow worm*  
 The poor petition spurn,  
 Unmindful, tho' a weeping wife,  
 And helpless offspring mourn.

If I'm design'd yon lordling's slave,  
 By nature's law designed,  
 Why was an independent wish  
 E'er planted in my mind?  
 If not, why am I subject to  
 His cruelty, or scorn?  
 Or why has man the will and pow'r  
 To make his fellow mourn?

Yet, let not this too much, my son,  
 Disturb thy youthful breast;  
 This partial view of human-kind  
 Is surely not the *last*!  
 The poor, oppressed, honest man,  
 Had never, sure, been born,  
 Had there not been some recompense  
 To comfort those that mourn!

O Death! the poor man's dearest friend,  
 The kindest and the best!

Welcome the hour my aged limbs  
 Are laid with thee at rest !  
 'The great, the wealthy, fear thy blow,  
 From pomp and pleasure torn ;  
 But, Oh! a blest relief to those  
 That weary-laden mourn '"

## CHAPTER IV.

*The author's experience briefly delineated as a further justification of the ways of God to man.*

" Let the world their virtue boast their works of righteousness,  
 I, a wretch, undone and lost, am freely saved by grace ;  
 Other titles I disclaim, this, only this, is all my plea,  
 I the chief of sinners am, but Jesus died for me."

I intend to say but little about my experience or travels, in order to leave room for more useful matter. Indeed in most biographies there is too much written relative to the big letter I, myself, and too little said for God. For my part, I have nothing good to say of myself, but every thing good to say of God. But it is not only people who write their own memoirs who dwell too much on the big letter I, and too little on the little monosyllable *we*. Their biographers also not only fall into the same errors, but too often introduce lengthy, fulsome, and disgusting eulogiums, where nothing but animadversion is due. But this substitution of falsehood for truth is a common thing in civil society. I recollect seeing a compilation entitled "a biographical account of eminent pious women, who were a support and honour to the Christian religion." But on viewing the characters exhibited by the religious compiler, I found them all to be queens, duchesses, countesses, ladies of honour, or ladies of wealth ; the memoirs of one poor pious woman was not among them. But this is only one instance in thousands, where even religion is used by interested men as a fan to

kindle the pride of the sons of venality and daughters of grandeur from a spark to a flame, as if the tinsel of royalty, and the pride and pageantry of courts were not sufficient to answer this deleterious purpose. But to return to my brief delineation of my past experience, and too brief it cannot be, at least for my retrospection; for the remembrance of my past ingratitude to the best of beings, and his multiplied mercies, favours, forbearance, and compassion, makes me often realize that interesting prayer used every morning in the Church of England, viz.: "*The remembrance of my sins, O Lord, is a grievous burthen to me intolerable to be borne.*" But the sin of ingratitude, which I formerly did not consider a sin, I now see outweighs all my other sins put together. Perhaps there is not a man in a million who has more cause to deprecate the present popular mode of education than myself; it has been the fruitful source of the principal sins and miseries of my past life. My mother, the kindest earthly friend I ever had, died when I was five years of age, when my miseries and misfortunes commenced. It may be answered, she certainly could not have much friendship or feeling for you, when she sent you and your cradle out of her house as soon as you were born, to be nursed by the wife of one of your fathers domestics. I answer, this unnatural conduct was the natural fruit of the corrupt manners of the age, and my fathers pride and want of affection for his children. I believe she was as tender as most mothers: I always found her so while blessed with her protecting embrace. When she died I was sent to school to a religious brute, who faithfully and literally obeyed all the week the doctrine preached by his parish priest, on Sunday from this well known text, viz.: "*Spare the rod you spoil the child.*" Alas! what did I not suffer at school; it was only a word and a blow, and the blow was sure to come first; in one word, I was so stupefied with continual beating, that I could not learn. At school, I constantly suffered flagellation, often till I was in a gore of blood, and at home almost starvation, not out of stinginess, but with the view of making me delicate in my person. So I spent the sad morning of my life. My corporeal sufferings were great, but the intellectual miseries I afterwards endured, by means of the false doctrine



inculcated carefully upon my juvenile mind, was much greater : the very thought of which sickens me to the present moment, and makes the involuntary wish arise in my mind to die, and leave a world so full of error, prejudice, and cruelty, behind. I suffered this martyrdom till I was sixteen years of age : by this time I was perfectly bigoted to my religion, so called. In about ten years I did not learn as much as I would have done, with humane preceptors, in ten months. My natural disposition, which is tender and compassionate, was so completely metamorphosed that I look back with horror upon instances of barbarous cruelty, exercised towards innocent and helpless animals by myself, in my youth. And is it any wonder ? I was made to feel that my preceptors were cruel tyrants, and I was taught to believe that God was a hundred thousand fold more cruel ; that he would even send little children to hell, to be tormented to all eternity for the neglect of their parents in not having them baptised before their dissolution.

This is only a small specimen of the erroneous doctrines I firmly believed ; and so blind and bloody minded was I, that I could, with a clear conscience, have assassinated any heretic that would have spoken against them. In one word, I was completely corrupted by the practical cruelty of my scholastic preceptors, and the cruel doctrines of my ecclesiastic teachers. However, when about sixteen years of age, God, by a gracious interposition of his providence, separated me from them all ; but alas ! I carried their intellectual poison away with me, which has been the parent of a thousand real crimes which I disregarded, while I have shed ten thousand penitential tears over imaginary ones, while travelling to three quarters of the globe. Twenty seven years, wandering through a wilderness of calamity, have scarcely been sufficient to eradicate from my mind that fatal poison. A folio volume could not contain an account of my rebellion against God, and its reaction ; one misfortune has always followed another, as the faithful messengers of God to call me to my sure refuge in his own bosom. He suffered my parent and preceptor to be cruel, that the cord which bound my tender affections to my kindred and country might be more easily

broke ; and he suffered me to be so grievously contaminated by error, that when I saw the loveliness of his truth I might the more highly admire, love, and appreciate it from the contrast ; he suffered me to be cheated by fraudulent men, and they chiefly religious, out of a handsome fortune, because he well knew that it would have proved fuel to the native pride and theoretical prejudice of my deceitful heart ; he has doomed me to be a fugitive, without a friend, and an exile on the face of the earth all the days of my life, as a re-action for my ingratitude, a preventative from falling again into disorder, a stimulus to make me seek my happiness in a grateful intercourse with himself alone, which the prosperity and friendship of this world would most assuredly preclude. But above all, that I might learn from my own miseries to pity the miserable, and to comfort them, which is the primary object of this book, with the view of pleasing God alone. He has, I now clearly see, done all things well for me, though I have, times without number, murmured and repined against his gracious dispensations, the utility, wisdom, and mercy of which, angelic eloquence can never display. The only thing I ever did in my life I feel a sure witness in my own mind is pleasing to him, was the composition and publication of the "Rights of God ;"\* the naked truths therein, as I expected, has made me a host of the most deadly foes, and at least helped to leave me without a single friend. My life has been threatened ; I have been falsely sworn against, and so grievously calumniated by the professors of religion, that it is only of God's counteracting mercy that I have a place to lay my weary head, or a crust of bread to eat. This ingratitude from those for whose happiness I have sat up many a cold night and wrote thousands of pages ; is also a blessing, and has a direct tendency to wean me more and more from this faithless world, and to stimulate me more and more to seek my happiness in

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\* This book is intended as a second part of "Rights of God ;" and if I should live to publish a new edition of that work, this shall be its auxiliary, with this title—"Rights of God, written for the benefit of man, part the 2nd, or the Pleasures of Contemplation," &c. &c.

God alone, as I now prove the truth of Ovid's remark, viz.

"All hopes of happiness on earth are vain."

Two years ago I published the fifth edition of my "Rights of God,"—4000 copies. At that time I saw and felt the mighty weight of my salutary and necessary calamity; but I did not see and feel, as I now do, its blessedness. I, therefore, in that edition, transposed, in imitation of Shubert, a poem which implied a complaint against Providence. Oh! reader, if you knew what a complaining, murmuring, ungrateful wretch I have been, you would be constrained forthwith to lift up your hands and eyes to heaven and wonder and adore the patient mercy of its Almighty sovereign. I will transcribe that poem as a literary abortion from "Rights of God," page 344, and will place by its side, as its counteraction, and the present language of my inmost soul, Addison's grateful hymn.

#### LAMENTATION.

How great my grief and anguish,  
Of every hope bereaved!

How oft I sigh and languish!  
How by my friends deceived!  
Still wishing, still desiring,  
To peace in vain aspiring,  
A thousand tears I shed,  
In nightly tribute sped,  
In nightly tribute sped.

My own frail heart betraying,  
And friends no longer true:  
No miles my face arraying,  
No heart so fraught with woe.  
So pass'd my life's sad morn-  
ing,  
No heavenly joy's returning:  
Alas! now all around  
Is dark and cheerless found.

Ah! why did nature give me  
A heart so soft, yet frail!  
A heart to pain and grieve me,  
At ills that men assail!  
At others ills thus wailing,  
And my own frailty feeling,  
With tender anguish fraught,  
To thro' each pulse is taught

#### GRATITUDE.

When all thy mercies, O! my  
God!

My rising soul surveys,  
Transported with the view, I'm  
lost  
In wonder, love, and praise.

O how shall words, with equal  
warmth,  
The gratitude declare,  
That glows within my ravished  
heart?  
But thou canst read it there.

Thy Providence my life sustain'd,  
And all my wants redrest,  
When in the silent womb I lay,  
And hung upon the breast.

To all my weak complaints and  
cries,  
Thy mercy lent an ear,  
Ere yet my feeble thoughts had  
learn'd  
To form themselves in pray'r.

Unnumber'd comforts to my soul  
Thy tender care bestow'd

Ah! what is nature's beauty  
 To me, whose weary breast  
 Can find on earth no pity,  
 Nor friend whereon to rest;  
 But God is true and faithful,  
 Tho' men are most deceitful;  
 I'll trust him to the end,  
 Tho' ills on ills descend.

Ere long, perhaps, my sorrow  
 Shall find its welcome close;  
 Nor distant far the morrow,  
 That brings the wish'd repose;  
 When death with kind embracing,  
 Each bitter anguish chasing,  
 Shall mark my peaceful doom,  
 Beneath the silent tomb.

Then cease my heart to languish,  
 And cease to flow my tears,  
 Tho' nought be here but anguish,  
 Kind heaven will end my cares,  
 In my cold grave reposing,  
 Life's sins and sorrows closing,  
 No more shall ills assial,  
 No more my sins bewail.

Before my infant heart conceived  
 From whom those comforts  
 flow'd.

When, in the slipp'ry paths of  
 youth,  
 With heedless steps, I ran,  
 Thine arm unseen, conveyed me  
 safe,  
 And led me up to man.

Through hidden dangers, toils,  
 and deaths,  
 It gently clear'd my way;  
 And through the pleasing snares  
 of vice,  
 More to be feared than they.

When worn with sickness, oft hast  
 thou  
 With health renew'd my face;  
 And, when in sins and sorrows  
 sunk,  
 Reviv'd my soul with grace.

Thy bounteous hand, with world-  
 ly bliss,  
 Has made my cup run o'er;  
 And, in a kind and faithful friend,  
 Has doubled all my store.

When I transposed the above poem to suit my case, perhaps there was not on the face of the whole earth, a more miserable wretch than myself, and all owing to the remains of the poison of a false education on the mind. Alas what tongue can express the force of first impressions? I saw excellent truths, and wrote and published them, with the certain expectation of raising myself a host of deadly foes, who, if they had me in Spain, would soon make me feel the fires of the inquisition. What they have done in this free country proves to me what they would do if they had me in Spain. I also well know, and knew if I wrote in support of popular error, to flatter folly, to support superstition, to please prejudice, or to vindicate some numerous sect, instead of truth, I would have made myself many friends, and accumulated riches;



but wealth and life itself had lost all their charms with me, not because

“I had no eye to mark my sufferings with a tear,  
No friend to comfort me, nor hope to cheer,”

but because a prejudice, riveted in youth to my mind, still remained, namely, that God, who I loved more than any other being, was offended with me every day for infirmities which it was utterly impossible for me to avoid. My good genii told me, perhaps a hundred times, how easy and even pleasurable his injunctions were, namely, gratitude to God and sincere affection to man. I heard the intellectual voice, but would not believe contrary to the maxims of my youth; I saw much truth, and I admired and loved it; I saw much error, and detested it. My sacrificing all my worldly prospects in vindicating the first and execrating the last, proves the assertion. My intellectual eyes being partly opened, I could scrutinize, analyze, and realize, the mighty miseries of man, the fruit of error, from Siberia to Africa, and sympathise for the same as much as if present to my bodily eyes, which has often made me wish for death, to hide me from such bloody and bigoted cruelty.

O prejudice, prejudice, thou enemy of man, what cause have I to hate thee? How often have I tortured myself, body and mind, through thy baneful influence? I recollect once, for a supposed crime, I peeled the skin of my back, as broad as the half sheet of paper I am writing upon, by a superstitious invention, which none but an evil spirit could have suggested; my tortures resulting therefrom was unutterable; this was the punishment I inflicted for no crime. I have also fasted for seventy hours, without tasting food or drink, striving against imaginary crimes, while real crimes I committed with impunity; for I had from my youth an ardent desire to please God, who I always thought took me under his protection, as his adopted child, when my father and friends forsook me, I, therefore, depended upon him, and loved him; but I had a wrong way of shewing it, owing to the poison of prejudice. Formerly I thought it impossible to please God, and that thought was pregnant with supreme wretchedness. I now see it is the

the most exquisite delight ; though I am now, more than ever, bereft of friends, and beset with foes, doomed to perpetual exile, with no earthly prospect before me but tribulation and death, which, peradventure, will end my cares with this year. However, all the happiness I want here or heaven hereafter, is to please God alone ; and all he requires of me is to love himself above all, and to learn from his kindness to me, to be kind to all his creatures animal and human ; and if all men would obey this one simple command, this earth, from that moment, would be changed to a paradise ; then we would no longer see mortals lacerating and starving themselves to please God,\* and the same time tormenting, or at least injuring their fellow creatures ; nor behold them coming, impelled by prejudice, long journeys to be crushed to jelly, under the ponderous wheels of the car which carries the idol of Indostan, called Juggernaut, 60 feet high. If error was exterminated from the earth, children would be instructed by mild, not coercive measures to love God as a most kind and merciful being, and that they must, as the most certain way to gain his approbation, be kind and merciful to every creature, human, animal, and insect. A child that was brought up in this manner, would love God, his parents, and preceptors affectionately, from youth to age, and would be so docile, humble and obedient, as to kneel at the feet of their kind parents, to enjoy the favour of taking a drink of wine out of a cup held in their hands, as I saw the African children do. This shews the filial subordination of their children, even at an advanced age ; yet these Africans, as well as the Arabs, scarcely frown upon, much less flog, their children. The Arabs will not even whip their horses, though the most docile, as well as beautiful ones, on earth.

I have avoided, as much as possible, in these hasty remarks, giving offence to any sect or any man ; my motives in so doing are disinterested, generous, and pure ; not surely to preserve their friendship, that is gone long ago, or gain their applause, that is impossible, while they

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\* " God is paid when man thankfully receives his gifts : to enjoy is to obey."

practice and applaud errors which I invalidate; but merely not to give premature offence, and preclude them thereby from receiving subsequent benefit. However, in order to shew the power of prejudice over common sense and common humanity, I will briefly relate a circumstance I read in the life of a very pious preacher belonging to the most enlightened sect in christendom, who come nearer to the excellent apostolic mode in their worship than any other to my knowledge. This man, who was also a respectable author, relates when he first joined his sect, his father, who belonged to another sect perfectly opposite in principle, opposed him very much, but particularly requested that he would at least not wear his hat in the house, or at his meals; this he refused to do. The father got, from time to time, in a most violent passion, and beat his son, though twenty years of age, most cruelly, which he patiently bore, but would not obey. This appears to me a re-action, or prejudice punished by prejudice. Here was a two-fold violation of the most obvious laws of natural and revealed religion, viz: "*Parents love your children, children obey your parents;*" yet they both lived to a good old age, and died in the belief that they were each correct in opinion and practice; they were both as religious men (the young one in particular) as were in the neighbourhood where they lived; these men, no doubt, often heard the voice of the spirit of love whispering to them thus: "O do learn from my kindness and forbearance to you all, to be kind and bear with one another," and read, no doubt, from time to time, the language of the God of love at Pilates bar, when he was smote on the face and spit upon: "If I have done evil, bear witness against me, but if good, why smitest thou me?"—as also the kind apostle St. Paul's remark, viz: "If eating meat would make my brother offended, I would never eat any;" yet alas! with this endearing pattern of brotherly kindness before his eyes, this amiable young man, who was brought up most genteely, and received a liberal education, was so far devoid of filial tenderness, by the prejudice of his sect, as to cause his own father grievously to offend God, rather than take off his hat at his particular request, because it was contrary to the rules of his sect. The young man's motive was



no doubt, very pure, and I believe few young men now on earth are his equal in mental and moral excellence: but in the above instance he most assuredly strained at a knat and swallowed a camel. It will be answered he bore a testimony against honouring man. I have read it was a vice not to honour your father and mother, but I never read it was a virtue to wear a hat in meeting or at meals. This is but one error among thousands: it is plain to me as such, but appears, no doubt, as a great virtue to many, the latchets of whose shoes I am not worthy to unloose. A thousand errors I could mention which I see in church and state, a hundred times worse than the above, particularly cruelty to children and innocent brutes. I saw a very religious man with plain breasted coat and broad rimmed hat, grasp his own child about three years old by his thigh, and flog him with a strong rope, while his head was down—and all for a mere mistake. Such men will laugh at these remarks.

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## CHAPTER V.

### CONTEMPLATIONS ON BENEVOLENCE.

“Help me to feel another’s woe, and hide the faults I see ;  
The mercy I to other’s shew, that mercy shew to me.”

In the subsequent chapters I propose briefly to suggest a few sentiments on some virtues unpopular in practice, though in profession each of them are extolled to the skies. In many books replete with error, elegance of diction is carefully attended to, but utility of matter little regarded. A flood of flowery words—a drop of useful matter: but it is vice versa here. The flowers of rhetoric are nothing—the flowers of truth every thing. Yet, no doubt, the most futile publications that ever disgraced the republic of letters, will meet more regard than this. Yes,



novels, romances, and jest-books, replete with vulgar sensuality, I well know, will be eulogized; this book, which is intended and calculated to the felicity of the present and future generations, treated with sovereign contempt. However, we shall catch a glimpse of eternal truth, though few will understand. Of all the social virtues, benevolence is more estimable and amiable than any other. The arguments of our antecedent arguments are in support of this. What I have to say here, is merely to observe that the thing I have ever met with in my journey through the vale of tears, has been a greater stumbling block than the want of benevolence among the professors of the christian religion in Europe and America. I have personally witnessed to my astonishment that I would just give one proof out of thousands, viz. in winter I wrote a circular in order to stimulate all benevolent societies in America, that most severe and long winter, (where hundreds suffered and many died with hunger and cold) to contribute their quota to the relief of the sons of misfortune, and daughters of woe; but particularly to stimulate one society in Philadelphia, with which I was personally acquainted to continue their labour of love, as I well knew that nodding to their fall for want of common humanity. alas! the members of this humane institution, though belonging to a numerous religious sect of some members, suffered this amiable association, organized for the relief of indigent sick persons to crumble away (the most distressing winter Philadelphia ever witnessed) the following tender and pathetic, circular expressed to the contrary notwithstanding, which the editors of the "*Democratic Press*," of Philadelphia, the "*American*" of Baltimore, "*The Columbian*" of New

of ignorance for suffering this excellent charity with the sick and suffering objects of their care, to be consigned to oblivion with the same indifference the Levite and priest beheld the man that fell among thieves.

I must acknowledge, that after the publication of the circular, about eight or ten of the members met to consult whether they would wholly forego or re-commence their labour of love—and after some weeks consideration, they recommenced visiting the miserable objects of their commiseration, but not before the winter was half over; they then continued to visit a few weeks. By the time the winter was ended, they left the objects of their care to their fate, as the Levite and priest left the wounded traveller. I said and done all I could to keep this super-excellent institution from being wrecked on the rocks of inhumanity in vain. Delicacy for the feelings of the members has induced me in this exordium to withhold, not only their names, but also the name of the society.—Although I will take the liberty to transcribe one of the articles of their constitution with the preface, that present and future ages may see its intrinsic utility, and that some benevolent person who may happen to read these remarks, may be stimulated to put the machinery of such a society once more in motion in christian cities or towns, where it has not been previously organized.

Before I conclude this chapter, I must observe, that about six or eight of the generous members hung on to the last, and kept the Society in operation for seven years. At one time, namely, the year 1809, it consisted of eighty members; but few of the number attended to the duties of the institution. And is it any wonder these few worthy, humane, and generous individuals got discouraged when so few co-operated with them in their labour of love. Nay, it is rather a wonder they did not get discouraged sooner. Had their co-patriots acted like Abbe Thulle and Louverture, or the good Samaritan, this society would have been a blessing to thousands, instead of dozens. The preface reads thus, and Art. 6, sect. 1st :

“WHEREAS, there are in the city of Philadelphia, as in all other populous cities, numerous sick persons, in indigent circumstances, who, for the want of the guardian-

ship of some religious, or other benevolent society known to suffer great bodily and spiritual distress as this has become matter of deep concern to many feel disposed to render unto such characters pecuniary aid as well as spiritual advice and comfort, THEREFORE, for the better effecting these purposes, we have agreed in association to ordain and establish the following Constitution :

## ARTICLE VI.

SECT. 1. There shall be a Visiting Committee shall consist of fourteen members, chosen out of the Society forthwith, in such way as the Society may determine, (three of whom shall be a quorum) who shall be re-elected annually at the first stated meeting of the year.

2. The Visiting Committee shall meet once at least, at such time and place as they may properly appoint.

3. It shall be their duty to seek out, and render their christian exhortations, advice, and prayer unto the poor, as by pecuniary support, as far as the funds of the Society may be competent thereto, all such persons shall come to their knowledge, who are in want of the aid of this Institution.

4. They shall keep fair minutes of their proceedings and lay the same before the Society, at each quarterly meetings.

5. They shall have power to draw on the Treasurer



## CIRCULAR.\*

*An humble expostulation addressed to the professors of religion, on the present unexampled pressure of the times, in Europe and America ; which is too obvious to every discerning mind, to require elucidation.*

Let no man foolishly impeach GOD with the cause or consequences of the complicated miseries, observable, particularly in Europe and America, at the present period. He has done, and continues to do, all he can, for our comfort, happiness, and salvation. *This is the truth, let who will deny it !* He cannot possibly lead any man, Christian or pagan, to present and future happiness by any other guide, director or dictator, than his own blessed and unerring Spirit ; which directed and stimulated even Socrates, though a heathen, to practice the most excellent virtue, and to become a martyr for the truth, and which he called his good genii :—and he cannot punish as delinquents, any but such as disobey this divine witness of God in their consciences.

It is impossible to express the diversified and disinterested virtue this excellent monitor leads those to practice, who obey its dictates, without any why's or wherefore's : But its peculiar characteristic is *love*, by which it may be distinguished from all other spirits. By various ways and means, this Holy Spirit points out to every human being, whose day of grace is not passed, their duty to God and their neighbour : namely, to love him above all things, and each other as ourselves ; and to act accordingly. He permits the wheels of commerce to stop ; the hopes of the agriculturalist to be prostrated ; and the number of the poor to be accumulated to try the virtue of the rich, as it is at this day. He, at the same time, uses all but forcible means, to win the rich to their own

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\* I cannot help remarking here the spontaneous kindness of the editor of "The Yankee," who not only published this Circular, but sent me three copies from Boston, post paid. He done his best to aid the cause of perishing old age. And "*Who does the best his circumstance allows, does well, acts nobly, angels could no more.*"



happiness ; I mean the real (not ideal) happiness of virtue—the divine pleasure of beneficence ; for,

“ Who aids the cause of innocence distressed,  
Is by the act alone supremely blest.”

“ No greater pleasure man on earth can know,  
Than that of feeling and relieving woe !”

Yes, it is one of the fundamental laws of nature, that no man shall ever find happiness in promoting the misery of man, or in refusing to alleviate the same, when in his power so to do ; and, on the other hand, no man can miss of finding the true road to happiness, who sincerely endeavours to promote the happiness of his fellow creatures, and glory of his Creator.

And he uses poverty as a means to *compel* (if I may be allowed the expression) the poor to seek refuge in his own bosom. These lines are therefore intended to stimulate the rich to pity and alleviate the distresses of the poor, which may be conceived, but cannot be expressed, these distressing times ; or, if they will not, they will at least forever take from them the excuse of ignorance at a future period, which will very soon arrive ! For, most assuredly, the good Spirit (who, even while they are reading these disinterested lines, is whispering in their intellectual ears, “ O ! DO !! LEARN FROM MY PITY AND KINDNESS TO YOU ALL, TO PITY AND BE KIND TO YOUR SUFFERING FELLOW MORTALS !”) will soon and shortly be their accuser at the Judgment seat of Christ, if they will not obey his mild and merciful dictates.

To the members of charitable institutions in Europe and America, I would say : “ This is your harvest, the time to lay up much treasure in heaven, to enjoy the approving smile of God, the blessings of his poor children, and the approbation of your own consciences ; and above all, to confound and confute whole corps of philosophical unbelievers : for, if you act with mercy to your unhappy fellow-travellers to the silent grave, they will see your good works, and be constrained to glorify your Father which is in heaven. But, on the contrary, should the conduct of our religious, as well as charitable Societies, be a perfect contrast to the above labour of love, they will cause the poor to cry to heaven for redress ; philo-

sophical unbelievers to stumble through unbelief; and, eventually, without repentance, force the reluctant vengeance of heaven upon themselves, like a blast of mildew on the tender herbage! Woe be to them who circumvent the mouth of labour; who, by force, fraud, or speculation, or low cunning, enrich themselves at the expense of honest industry till they are cloyed with super-abundance; and then rush into all manner of extravagant sensuality, even till they cannot enjoy it; while old age is perishing, and infancy starving, for their portion of the necessities of life; which God provides plentifully for the support and comfort of all his creatures. Yes, the TRUTH IS, he constantly provides for his poor, what the rich, as constantly, or at least too often, supplant them of; and then, intellectually behold them perish without pity, while the offalls of their kitchens, and the trimmings of their wardrobes, would effectually allay the hunger of the disconsolate widow and the weeping orphan; and array the perishing limbs of the poor old man, propped on his staff, and shaking as he goes. Can the source and sum-total of benevolence behold this shocking contrast, this super-inhuman delinquency, without indignation? It is impossible! Then may He who is the source of benevolence, incline the hearts of those who profess to be his followers, to establish Benevolent Societies for the relief of the poor, in the cities where they have not been established. And, above all, may he stimulate by his grace, those professors of religion who have already organized such Societies, not to look back, or get weary of well-doing; and, above all, at their peril not to abrogate them, and thereby confirm unbelievers in their prejudices against Christ and his benevolent religion; which they unquestionably will do, if they should thus demonstrate by their actions, that they have no bowels of compassion, or even humanity, for their miserable fellow-creatures: especially if they verbally profess much love for their Creator, and have the word Religion always playing upon their lips!

May the antecedent and present members of "The \* \* \* \* \* Society," and "The Benevolent Society instituted in Trenton, for the relief and instruction of the sick poor, A. D. 1807;" O may they in particular, be

stirred up and stimulated to redouble their diligence in seeking out and alleviating the miseries of their suffering fellow-creatures ; like our blessed Saviour, may they *go about doing good*, by all possible means : especially at the present calamitous period, seeing the day is fast approaching, when they will, most assuredly, have to give a strict account of their conduct relative to the above excellent charities ; wherefore, if they have abrogated them, may they forthwith re-organize them, and re-commence their labour of love ! Let no man say, “ but who is the writer of these expostulations ? ” but rather let every reader ask the Spirit of Christ within, (which they must feel unless they be reprobates,) whether these remarks are true or false. If true, forthwith obey them ; if false, pity the man who has taken so much trouble, and, from the most generous and disinterested motives, in vain.

## CHAPTER VI.

### CONTEMPLATIONS ON THE SCRIPTURES.

’Tis here the folly of the rich,  
Through all their schemes we view ;  
And while their tongues the charge deny,  
The Scriptures own it true.

If all the books in the world were put together, they would not be so worthy of the investigation and contemplation of the learned and illiterate, the rich and the poor, as the books of the Holy Scriptures. Like their divine author, they are at once simple and sublime, ancient and new. In the blessed Bible is contained every information necessary to promote the present and future happiness of mankind, though, alas ! too often perverted to his destruction. What book in the world inculcates more mild and merciful truths than the Gospel ? Yet

has it been the innocent cause of many bloody wars ! Alas ! how often has bigoted priests, with this blessed book in their polluted hands, and tyrannical potentates, with the sign of the cross waving over their guilty heads, been seen marching to slaughter and destroy their comparatively innocent fellow mortals. But surely the scriptures should not be invalidated, because such hypocrites wrested them to their own, as well as their fellow creatures destruction. Where do we find history so ancient, theology so consistent, poetry so beautiful, natural philosophy so sublime, morality so pure, prophecy so true, or religion so divine, as that which is contained in that much abused, and grievously perverted book, called the Holy Bible ? What can command more admiration and commendation than the patience of Job, the divine love of Abraham, the parental tenderness of Jacob, the justice and chastity of Joseph, the friendship of Jonathan, the sorrows of David, the lamentations of Jeremiah ? but above all the infinite love and cruel death of our adorable Redeemer, who died that we might live, and lives that we may never die ? O who can view the blessed bleeding Son of God, all beautiful in distress, and melodious in his woe, without shedding a penitential tear ; “ *Forgive them Father* ” cries he, with his dying voice, sweeter than the songs of angels, “ *forgive my murderers, for they know not what they do ?* ” O what infinite love, immaculate virtue, and mercy so divine.

“ Ye who have passions for a tender tear,  
Give nature vent, and come and drop it here.”



## CHAPTER VII.

## CONTEMPLATIONS ON REPENTANCE.

To prayer, repentance, and obedience due,  
 (Tho' but endeavoured with sincere intent)  
 Mine ear shall not be slow ; mine eye not shut ;  
 Light after light, well used they shall attain ;  
 But they who scorn this light, shall never taste  
 My grace divine ; but blind be blinded more.  
 Such thankless rebels ne'er shall find my rest.

[*Milton, with variations.*

I will be bold to affirm, that there is no man who knows himself, but sees the necessity of practising this virtue every day ; as the best man stands every moment in need of the merits of Christ's death, so he stands in need of humility and penitence every moment. True repentance is always followed by reformation ; God is so very pure, and the best of men are comparatively so very impure, that the man who sees even a glimpse of the contrast, will feel it his duty to pray for pardon till the hour of his death. But to no purpose does any man pray for pardon, unless he also pardons from his heart, those who have offended him ; or professes religion, unless he truly loves his enemy. He who lives one hour, without lifting a grateful thought to heaven, as well as he who unnecessarily kills an innocent insect, are both guilty of sins, and both need repentance. But this much talked of and little practised virtue, like all others, has its counterfeit. He who repents for fear of hell, and not out of pure love to a kind but offended God, is as far from feeling this virtue, as they that love religion for the sake of recompense, and who follow Christ for the loaves and fishes. The fact is, without humility and love, there can be no true repentance. Restitution, as well as reformation, is among the first fruits of repentance ; the writer, or preacher, who do not practice what they teach, are certainly hypocrites. I do not make a pompous profession of religion

or virtue ; however, I certainly may practice the virtue under consideration in this place. As I feel a social love to all men, and a sincere sorrow for ever injuring any man, I am disposed at this time, to make all the restitution in my power to those I have injured in my publications, or at least have done by them, as I would not wish they should do by me, in similar circumstances. Of all my works, eighteen exclusive of this one, I only lament being the author of one, which I hereby declare to be an abortion ; I wrote it when I was a blind sectarian, and in favour of one sect and against another. There was too much cause, I must confess, for many of the animadversions it contained ; but being under the influence of passions and prejudices, peculiar to all sects, I must say I declared even the truth with too much bitterness ; I did not see my error then, but now I clearly see my fault, and am not afraid nor ashamed to retract. The minister and the congregation I wrote against, were at least, I firmly believe, as good as the minister and congregation in whose favour I wrote, and from whom I afterwards separated myself honourably, though many of them have since had the meanness, among other calumnies, to declare, in their private circles, that I was excommunicated, than which, a greater falsehood could not be propagated. I need not mention the names of these contending ministers or their congregations, but merely the name of my book, viz.—“The Curse of Christendom ;” and the one I wrote against, namely, “Christian Baptism,” the author of which, my opponent, I found afterwards to be a man of talents and a gentleman, and I am truly sorry I ever took up my pen against him. Though this acknowledgement is disinterested, generous, and pure, because I do not expect either affection or favour from any of them, yet no doubt it will be counted the quintessence of meanness, by the sons of pride ; however, I care not what they think or say of me, so long as I do them no manner of harm, nor wilfully offend them, nor cause them to offend God. I do not pretend to say my other works are without fault, they have no doubt many imperfections.

“For he who looks a perfect book to see,  
Looks for what was not, and will never be ;”

Notwithstanding, they are principally intended and calculated to instruct, and be a permanent benefit to mankind. Yet, if my works in general should ever be re-published, I do hope "the Curse of Christendom" will be left out of the collection. I must also mention another error I committed in one of my books, called the "Beauties of Philanthropy," viz : I had a controversy with a respectable and intelligent minister, about twelve years ago, to whom I addressed some virulent animadversions in that work, and to which I subjoined the initials of his name ; although I did not see then, I now clearly see this conduct was a breach of the golden rule. For a long time I have seen the ingenerosity of publicly exposing the above minister, however reprehensible he might have been ; and have published, since that time, fifty thousand books, moral, political, and philosophical, but never had resolution, till now, to make an acknowledgement of my error, commensurate with its publicity. People may talk, and profess the virtue of repentance, but if they have injured their neighbours, whatever was their motive for so doing, and refuse to make commensurate atonement therefor, to the utmost of their power, however mortifying it may be to their pride, their repentance is surely counterfeit.

What did John the Baptist mean, when he commanded his hearers in the name of the Lord, to bring forth fruit, meet for repentance ? Most assuredly restitution, as far as possible. If I love my neighbour as myself, can I backbite him ? Impossible. Can I worship God acceptably, and hate my brother ? Impossible. Can I truly repent before a heart<sup>s</sup> searching God, and not make restitution for injury done my fellow traveller to the grave, in the same ratio as it was done, whether public or private ? Impossible. As I conceive it unnecessary to transcribe the aforesaid controversy in this place, I will only mention the page in which, the initials of this gentleman's name is, and hope if any one should re-publish this book hereafter, they would leave said initials out altogether ; they are in 47th, 83d, and 84th pages of the "Beauties of Philanthropy ;" and I would wish the following paragraph to be left out also, (see pages 45, 46, 47,) for however reprehensible people may be, collectively or



individually, such acrimonious language is totally unjustifiable. It reads thus :

“ We will suppose, for the sake of illustration, that the enemies of the subsequent charity, (though it seems a contradiction in terms and ideas, that a professor of the Christian religion would be an enemy to it) succeeded in their irreligious endeavours to abolish the Benevolent Society. I would ask, would not the devilish professors of godliness who accomplished this diabolical object, be literally instrumental in the hands of satan, of snatching the words of comfort, as well as the pecuniary relief which would have been administered, through the instrumentality of this society, from the sons and daughters of affliction? Certainly they would; and not only so, but they would be the means of precluding the members of said society from receiving the most essential benefit, resulting from their visiting the sick and the afflicted; for they preach louder than words. A sick bed will preach a more useful and salutary sermon, than a thousand divines put together. In addition to the above evils, resulting from such barbarous inhumanity, in hypocritical professions of the love of God and men, there is still a greater evil to be mentioned, and that is the expiring delinquent who might have received divine consolation (had the society continued) in his dying moments, he will rise up in the last day, and accuse the annihilators of the Hospitable Society, and say, ye cruel, unfeeling, barbarous, and hypocritical Pharisees, had it not been for your envy, acrimony, and inhumanity, I would have received comfort and consolation, in my expiring moments, by means of the visitors of the Hospitable Society, and perhaps might have been (with many others as guilty as myself) pardoned even at the eleventh hour. Hence, ye deluded devotees, ye are the virtual cause of my eternal condemnation. The persons who were the primary cause of the abolition of the Hospitable Society, are guilty of these enormous, I may say, infamous evils; and whether they believe it or not, will have to answer for the same at the bar of God.”


There are few even of the children of light and love, but what feel and find, to their unutterable grief, many faults to repent of, because the light in which they live



makes manifest their daily imperfections ; w  
proud Pharisee, in particular, and the chi  
darkness in general consider themselves faultless  
full of error. Wherefore, without the light of  
Spirit, there can be no true repentance. O ! if c  
less Pharisees, who profess and preach sanctific  
riodically in their congregations, as I used to  
themselves as they are seen, their hearts would f  
melt with tender anguish at the remembrance  
manifold offences, as mine does this very mo  
will mention one more literary fault, the rememb  
which is grievous to me to the present period,  
considered it a virtue when I was a sanctimonio  
ber of the clerical community. It is this. Wh  
ing, several years ago, a chapter in the " Beautie  
lanthropy," against Deism, I, like too many so  
and ecclesiastic defenders of Christianity, had th  
ness and cruelty to attack the private character o  
fortunate, but intelligent philosophical unbeliev  
considered myself, withal, a champion in the  
Christ. Alas ! what will not darkness do, or rat  
will not man do, when the light that is in him is  
darkness. Fox's Martyrology will tell. I will  
to affirm that the sectarian spirit, which dictated  
sequent accusation against a poor unfortunate ma  
least in miniature what the spirits of the inqui  
Spain is in magnitude. They may think they a  
as I did, but I know they are, and I was radicall  
while composing the following lines in the " Be  
Philanthropy," page 150.

" But the question recurs : in what manner do  
taries of infidelity show their kindness to each oth  
facts speak : One of their most popular champio  
seau, by his conduct will testify, which will suf

lower order of beings. He even bestowed the most fulsome panegyric on a prostitute, whom he and many others, according to his own acknowledgement, had, in their turns, criminal connection with. His conduct was such as to excite the disgust and execration of even a Stoic philosopher."

I look upon this quotation with indignation and contempt, and pity and despise myself for being the author of the bigoted, super-inhuman, dastardly paragraph, wrote against a poor unfortunate man, a man of genius, who never injured me. The time I wrote, or rather retailed the above popular scandal, (such stuff I call no better name, though read with delightful approbation by millions of Christian professors) I am bold to affirm, I was not worthy to be a candlestick for this elegant but unfortunate author.  *A poor bigoted booby.* Little did I think then, and little do such intolerant sectarians, in all denominations, think now, with what sovereign contempt and detestation God beholds the man or men who violate his fundamental law, viz: "*Love one another,*" under pretence of vindicating his cause. If poor J. J. Rosseau did send his children to the poor house, it was, no doubt, because he was too poor to support them at home. But he was a deist. And who made him one? who planted in his breast such invincible prejudice against the Christian religion? Most assuredly the cruel and hypocritical conduct of millions of its most sanguine votaries. And the same cause would have produced the same effects in myself long ago; but

"I felt and feel the bliss his wounds impart,  
I find Christ's loving Spirit in my heart."

What makes me more regret the above paragraph in the "*Beauties of Philanthropy*," is the perusal of the following generous eulogium on the character of our gracious Redeemer, written by this deistical philosopher. It reads thus:

'I will confess to you,' says he, 'that the majesty of the scriptures strikes me with admiration, as the purity of the gospel hath its influence on my heart. Peruse the works of our philosophers with all their pomp of diction: how mean, how contemptible are they, compared with the scripture! Is it possible that a book, at once so sim-

ple and sublime, should be merely the work of it possible that the sacred personage, whose history contains, should be himself a mere man? Do we find he assumes the tone of an enthusiast or ambitious man? What sweetness, what purity in his manner, what an affecting gracefulness in his delivery! What simplicity in his maxims! What profound wisdom in his discourses! What presence of mind, what subtlety, what force in his replies! How great the command over his passions! Where is the man, where the philosopher could so live, and so die, without weakness and ostentation? When Plato described his ideal man, loaded with all the shame of guilt, yet meriting the highest rewards of virtue, he describes exactly the character of Jesus Christ; the resemblance was so great that all the Fathers perceived it. What preparation, what blindness must it be, to compare the son of Joseph to the Son of Mary! What an infinite distinction there is between them? Socrates dying with honour and glory, or ignomy, easily supported his character to the end of his death, however easy, had not crowned him with glory. It might have been doubted whether Socrates, with all his wisdom, was any thing more than a vain sophist. Socrates invented, it is said, the theory of morals. Others had before put them in practice; he had only said, therefore, what they had done, and to reduce examples to precepts. Aristides had been just before Socrates defined justice; Leonidas had given up his life for his country before Socrates declared patriotism a duty; the Spartans were a sober people before Socrates recommended sobriety; before he had even defined virtue, Greece abounded in virtuous men. But could Jesus learn, among his competitors, that



feared. Socrates, in receiving the poison, blessed indeed the weeping executioner who administered it : but Jesus, in the midst of excruciating tortures, prayed for his merciless tormentors. Yes, if the life and death of Socrates were those of a sage, the life and death of Jesus are those of a God. Shall we suppose the evangelic history a mere fiction? Indeed, my friend, it bears not the marks of fiction ; on the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. Such a supposition, in fact, only shifts the difficulty, without obviating it : it is more inconceivable that a number of persons should agree to write such a history, than that only one should furnish the history of it. The Jewish authors were incapable of the diction, and strangers to the morality contained in the gospel, the marks of whose truth are so striking and inimitable, that the inventor would be a more astonishing character than a hero."

Before I conclude this chapter, I must lament that the amiable and elegant author of that admirable performance "*A Plea for the Christian religion*," should be among the clerical persecutors of this unfortunate author. I question if there was a better or a brighter minister in Europe than David Simpson. I thought and think so highly of him, that I published the following brief eulogium on him in my "*Rights of God*," page 151, 152.

"I have said so much on this subject in my other works, particularly my '*Paradise Displayed*,' and '*Beauties of Philanthropy*,' and have got such a host of enemies for the same, that I will content myself at present, in transcribing the words of a noble man by nature, who deserves a statue of gold, for boldly exposing the corruption of hierarchy, and the hypocrisy and duplicity of its votaries ; which he has done to perfection, because he wrote from experience."

This will demonstrate that my motives are pure and unprejudiced in these remarks, which is to shew what the powerful poison of prejudice will do even in the best of men. The following quotation from "*Simpson's Plea*," page 44, will prove the fact : and now he is dead he knows whether the animadversions therein were true, and even if true, if they were wrote in a phraseology which



was an echo from the golden rule. However, I declare it my firm belief, that Rosseau never made the acknowledgments which this author has imputed to him ; nor, indeed, no man of sense, and in his situation could. The quotation reads thus :

“ Rosseau was born at Geneva ; and, at a proper age, was bound apprentice to an artist. During his apprenticeship he frequently robbed his master as well as other persons. Before his time was expired he decamped into the dominions of the king of Sardinia, where he professed to be a Catholic. By an unexpected fortune he became a footman ; in which capacity he got not his old habit of stealing. He was detected with the stolen goods ; swore that they were given him by a maid servant of the house ; the girl was confronted with him ; she denied the fact, and, weeping, pressed him to confess the truth ; but, the young philosopher persisted in the lie, and the poor girl was driven from her place in disgrace.

“ Tired of being a servant man, he went to throw himself on the protection of a lady, whom he had seen before, and who, he protests, was the most beautiful creature of her sex. The lady had so great a regard for him, that she called him her little darling, and his mother her mamma. Mamma had a footman, who served her besides, in another capacity, very much resembling that of a husband ; but she had a most tender affection for her adopted son Rosseau ; and, as she feared that his forming connections with a certain lady would spoil his morals, she herself, out of pure virtue, offered him—to bed with her !—This virtuous effort to preserve the purity of Rosseau’s heart, had a dreadful effect on the poor footman, for he poisoned himself. Rosseau sick, and mamma was obliged to part with little

feared. Socrates, in receiving the poison, blessed indeed the weeping executioner who administered it : but Jesus, in the midst of excruciating tortures, prayed for his merciless tormentors. Yes, if the life and death of Socrates were those of a sage, the life and death of Jesus are those of a God. Shall we suppose the evangelic history a mere fiction? Indeed, my friend, it bears not the marks of fiction ; on the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. Such a supposition, in fact, only shifts the difficulty, without obviating it : it is more inconceivable that a number of persons should agree to write such a history, than that only one should furnish the history of it. The Jewish authors were incapable of the diction, and strangers to the morality contained in the gospel, the marks of whose truth are so striking and inimitable, that the inventor would be a more astonishing character than a hero."

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“ Tired of being a servant man, he went to throw himself on the protection of a lady, whom he had seen once before, and who, he protests, was the most virtuous creature of her sex. The lady had so great a regard for him, that she called him her little darling, and he called her mamma. Mamma had a footman, who served her besides, in another capacity, very much resembling that of a husband ; but she had a most tender affection for her adopted son Rosseau ; and, as she feared he was forming connections with a certain lady which might spoil his morals, she herself, out of pure virtue, took him—to bed with her !—This virtuous effort to preserve the purity of Rosseau’s heart, had a dreadful effect upon the poor footman, for he poisoned himself. Rosseau fell sick, and mamma was obliged to part with little darling, while he performed a journey to the south of France, for the recovery of his health. On the road he dined with a gentleman, and debauched his wife. He was returning back, he debated with himself whether he should pay his lady a second visit or not ; but fearing he might be tempted to seduce her daughter also, virtue got the better, and determined the little darling to fly home into the arms of mamma : but, alas ! those arms were filled with

city of this majestic\* Steeplehouse, which cost millions of money, old age is perishing and infancy starving for want of the offalls of their kitchens and the trimmings of their wardrobes. On the other hand, how pleasing must the sight be to God, and honorable to man, which the primitive church exhibited in the act of adoration. When we recollect the consistency of their mode of wor-

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\* "The cathedral church of St Peter's at Rome, is esteemed a master-piece of modern architecture, and strikes the spectator with admiration and astonishment. The circular area which lies before this magnificent edifice is encompassed by a beautiful peristyle or colonade, consisting of two hundred and eighty-four marble pillars of the Doric order, which support an architrave adorned with a vast number of statues of saints and martyrs.—The obelisk already mentioned, and a fine fountain on each side of it, are great additions to the beauty of this spacious court, from whence there is a flight of steps to a grand terrace that leads into the lofty portico before the church. Over this portico, which is supported by pillars eighteen feet in circumference, are the statues of our Saviour, and the twelve apostles ; and there is also a fine balcony, where the Popes are crowned in view of all the people. The body of the church, as well as the cupola, which is adorned with curious mosaic work, is sustained by large square pillars, like those of St. Paul's cathedral in London ; and under the middle of the cupola stands the high altar, which is ninety feet in height, being a kind of pavilion, supported by four wreathed columns of brass, adorned with foliage ; and on the top of the canopy are four angels of gilt brass, holding festoons of flowers most beautifully carved ; and between them are figures of children playing on the cornice. The ascent to the dome is by a winding stair-case, and from thence to the ball by an incommensurable flight of stairs, which lies between the outer and inner dome. The height from the pavement to the top of the cross is four hundred and thirty-two feet, and the diameter of the ball is eight feet four inches. St. Peter's chair is made of gilded brass, and supported by four gigantic figures, representing four fathers of the church, with a glory over them extending quite to the roof. Under this chair is an altar, and on each side are stately monuments of brass and marble, of excellent workmanship. It is scarcely possible to describe the riches and beauty of the little chapels and altars round this church ; yet the gilding, carving, paintings, embossed work, brass and marble statues, &c. are so well contrived and disposed, that the abundance occasions not the least confusion, nor does any thing seem superfluous. But among all the ornaments of this cathedral, none deserve our attention more than the mosaic pictures which represent several pieces of scriptural and ecclesiastical history, and exceed any thing of that kind that ever was done by the ancients."



ship and the reciprocal love of the worshippers, the amiable simplicity of their manners, equality of their domestic economy, the ample provision made for their poor, and the equilibrium they maintained as it respected power and riches, (indeed they had all things in common,) we are struck with admiration. The money, that is squandered now in ornamenting places for worship, and supporting ministers in elegant idleness, was then given for the support of widows and orphans. Witness the Lord Bishop of Waterford, who receives about 80,000 dollars a year for reading a few sermons. Yet he can see in the vicinity of his splendid domain the poor perish for want, without common commiseration. Indeed, it is impossible for language to express the astonishing contrast between primitive and present christianity, in principle and practice. When I read the excellent apostolic mode of social worship, and contrast it with our modern modes, I am truly amazed that all the people themselves do not see the extravagant absurdity and iniquity\* of the one, and the economical excellence and utility of the other. It is a matter of amazement to me that every body who reads the following description of the true mode of worship by St. Paul, and then peeps into our superb churches, do not at once see the melancholy dissimilarity, and no longer support this moral corruption,† ecclesiastical monopoly, and systematical usurpation. If they do not see it, surely great must be their darkness, as the following chapters clearly shew, not only the true mode of christian worship, but also the only true spirit with which we can worship a heart-searching God :

“ Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal ; and though I have *the gift of* prophecy, and understand all mysteries, and all

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\* “ Whatever mitigates the woes, or increases the happiness of others, this is my criterion of goodness : and whatever injures society at large, or any individual in it—this is my measure of iniquity. What think you, madam of my creed ?” Says the ingenious but unfortunate Scottish bard, Robert Burns.

† Sons of Columbia hear the truth in time,  
He who supports corruption, shares the crime.

knowledge ; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, *and* is kind ; charity envieth not ; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth : beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth : but whether *there be* prophecies, they shall fail ; whether *there be* tongues, they shall cease ; whether *there be* knowledge, it shall vanish away. For we know in part, and we prophecy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child : but when I became a man, I put away childish things. For now we see through a glass, darkly ; but then face to face : now I know in part ; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three ; but the greatest of these is charity.”\*

## CHAPTER IX.

### CONTEMPLATIONS ON PATRIOTISM.

The wretch who sells his country to a knave,  
He is at once a tyrant and a slave ;  
And they who royal majesty adore,  
Are basely guilty, and are justly poor.

I scarcely know which to wonder at most, the stupid blindness and base servility of the people in monarchial countries, or the super-inhuman villainy and guilty pre-

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\* For chapter 14th, see page 191:

tensions of their royal tyrants. It is most assuredly the will of God that his creatures should be happy, free, and independent ; and they would be so were it not for their own perverseness and black ingratitude. When a nation treats God with so much contempt as to chuse a base murderer for their sovereign, in preference to the sovereign of the skies, is it any wonder he gives them up to strong delusions, that they should believe the most abominable and foolish lie, namely, the divine rights of legitimacy? And is it not a just re-action of a righteous Providence when such scophants and slaves are grievously oppressed by the kings they worship, instead of God. But when a population is cured by calamity of their base servility, and wish to withdraw their necks from the cruel and degrading iron yoke, it is most lamentable to see such an enlightened people struggling for liberty in vain. Such is the miserable population of Ireland. The people of England are also beginning to see the extravagant absurdity, and burlesque on their own country of importing a royal family from Hanover to oppress them, at the expense of billions of money and national character ; the deed is a direct insinuation that Britons are all fools. They are brought by such folly to the brink of national ruin. It is amazing that the people did not see long ago the absurdity and servility of worshipping their kings and priests. Oh ! what mountains of human misery there is, and have been in the world, the fatal fruit of political darkness and delusion. Fifty volumes would not contain the gloomy dreadful description. Famine, oppression, and starvation is now the portion of millions of mankind, the natural offspring of monarchy ; and yet these miserable millions are not yet cured of their predeliction for this expensive absurdity, while the American government is a living monument to demonstrate its futility and fatality. Here the whole officers of government can be supported for a whole year, from the president to the lowest constable, for what a useless royal family will expend of the national income in one night of luxurious festivity, and for one suit of a queens wedding apparel, richly studded with jewels ; while thousands of females, far her superior, are suffering for want of the necessaries of life.

The people of England are petitioning their parliament for its reformation, but little do they consider the impossibility of a vitiated body, correcting itself; were they to put their shoulders to the wheel, like the wagoner in the fable, and call upon God to help them, and felt disposed to take him for their only legitimate monarch, then indeed they would soon find a perfect deliverance from their Lilliputian bonds, and their degrading yoke. Very many Irish arrived in New-York last summer, while I was there; I saw them in melancholy groups walking the streets; cruel oppression drove them to a foreign shore; they spent their little all to pay their passage and incidental expenses, and when arrived here they found business dull. But oppression not only drove them from their own shores, but followed these their victims, to this shore of liberty, and pressed some of them on-board the floating dungeons before they had time to land. This reminds me of a pathetic discourse, which took place between a compassionate man in New-York, and a poor girl recently arrived from that land of oppression, that house of bondage. It reads thus :

*CITIZEN.*

IRISH maiden, whither fly you?

Whence the moisture on your cheek?

Danger here shall not come nigh you—

Tell me what and whom you seek.

*IRISH GIRL.*

Pity, sir, a hapless stranger,

Friendless on a foreign shore;

Much, alas! I fear of danger—

I'm from Erin just come o'er.

*CITIZEN.*

Where's your kindred, friends, protector?

Sure you ventured not alone?

Had you not some kind director?

Mother, sister—have you none?

*IRISH GIRL.*

Yes, I have—I *had* a brother,

Once a widowed parents stay;

Yes, alas! I *had* a mother—

Both by fate were snatch'd away!



## CITIZEN.

Then, an orphan, unprotected,  
 You have left your native Isle,  
 To Columbia's shore directed,  
 Where you meet no kindred's smile?

## IRISH GIRL. -

No—a parent, and a brother,  
 With me from oppression run,  
 Death deprived me of my mother—  
 Cruel Briton's *finess'd* her son!

Under freedom's banner sailing,  
 Just in view of freedom's shore,  
 Brightening prospects Hope was hailing,  
 Whispering future bliss in store!

When we spied the flag of Britain,  
 Where foreboding fancy read,  
 Some impending evil written—  
 How my bosom beat with dread!

First a shot our course arrested,  
 Then their slaves disgraced our deck,  
 Fathers from their children wrested!  
 Son from parent's—sister's neck?

Spare! I cried, Oh! spare my brother!  
 Spare him for a parent's sake!  
 Save! Oh! save him! cried my mother,  
 Or his sister's heart will break!

Smiling pirates! they but mock'd us!  
 Laugh'd at fond affections grief!  
 And with brutal language shock'd us,  
 While we wept without relief!

But when from us they departed,  
 Shrieks of anguish pierc'd the air!  
 Then my mother broken hearted,  
 Fell, the victim of despair!

Pity, then, a hapless stranger,  
 Friendless on a foreign shore!  
 O, protect a maid from danger,  
 Who for comfort looks no more!

## CITIZEN.

Yes, fair daughter of oppression!  
 Exile from Hibernia's plains,  
 Victim of the curs'd aggression,  
 Which the flag of freedom strains:

Here I swear to be thy brother ;  
 See a sister in my wife ;  
 Find a parent in my mother—  
 I'll protect thee with my life.

SELIM.

The above emblematical verses give a glimpse of the tender mercies of legitimate monarchy, and yet the million shut their eyes on this, and a thousand far far more flagrant and brutal outrages on humanity. What dreadful darkness ! The English and Irish are proverbial for their love of country ; but alas ! too many of them cannot, or will not make a distinction between their tyrannical government and country. My limits will not allow me to dwell on politics here. I have wrote hundreds of pages thereon already, and indeed it is a painful subject for me to think or write on, as the bloody sights exhibited thereby, are truly distressing. Ah ! if the brave people of Ireland and England, once saw their errors in politics as I see them, they would forthwith individually say, and scalding tears of mortification would attend the words, "*Alas, alas, had I been as faithful to my God, as I have been loyal to a royal booby, even the last fifty years, he would not have left me in this labyrinth of degradation, desolation, and starvation, while such men as the Lord Bishop of Waterford, are rioting in extravagant sensuality, at the expense of my virtue, liberty, and independence.*" Ireland has produced more of the brightest and bravest men, for its circumference, than any island in the world ; and England, this moment, is favoured with a band of brave patriots, who boldly hold up a torch of political light to their degraded and distressed co-patriots, though imprisonment and death threaten the brave and benevolent deed. But ah ! did these champions of liberty, a Cobbett, a Cochrane, a Burdett, a Hunt, &c. &c. did they once see the impossibility of a corrupt fountain purging itself, or that the corrupt royal oak, could bring forth good fruit after even the branches were cut down ; did they and their co-patriots come fully to the light in politics, and see the idolatry, the absurdity, the inutility, the degradation, and extravagance of king-craft, soon would Ireland and England be in magnitude, what the Spartan and the Athenian republics were in minature, even when they were most pure and prosperous.

## CHAPTER X.

## CONTEMPLATIONS ON COMPASSION.

“The heart that bleeds for others woes,  
 Shall feel each selfish sorrow less ;  
 The breast that happiness bestows,  
 Re-acted happiness shall bless.”

Few virtues practised by man, make him more estimable, amiable, and even God-like, than a compassionate disposition ; and nothing makes man more like a monster, than the want of this virtue. There certainly was as great a contrast between the compassionate Samaritan and the cruel Priest and Levite, as between two tigers and an Angel. I had almost said the real compassionate man, is a God in miniature ; at any rate, it is a celestial fire that kindles the flame of compassion in the human breast, and stimulates a man with the disposition virtually to circle all men in one kind embrace, as God literally circles his thousand worlds in one benign embrace. I know a man, whose great frailty is an amorous disposition : yet would he be far sooner melted to compassion at the sight of human misery, than to admiration at the sight of female beauty.

“No glittering pearl which royal grandeur wears ;  
 No gem that hangs on the sweet virgin’s breast ;  
 No golden star, nor the pale queen of night,  
 Shine half so bright as the pathetic tears  
 That flows down manly cheeks on suffering man.”

The man who wants compassion, wants the distinguishing characteristic of his noble nature, and he has no more relish for the celestial pleasure of beneficence than a brute. The compassionate man will pity and relieve an insect, more suddenly and more sweetly, than the cruel man will his own blood relation, or his own legitimate offspring. Alas ! why is it that there is so little of this celestial virtue among the professed disciples of the compassionate Jesus ? Where do we find one who sympathises and melts at human woe ? Where do we find a

compassionate Lady Guion, a benevolent Francis Xavier, who daily imitated their Saviour by going about doing good to their unfortunate fellow mortals? In modern times, I must confess, I find very few blessed in any eminent degree with this amiable disposition; and none so much as the beneficent Richard Reynolds, the philanthropist of Bristol. That the reader may see how much good a rich compassionate man may do, in his day and generation, I will give him a brief view of this amiable character, who let his light shine so conspicuous, that it will illuminate ages yet unborn. Yet, notwithstanding the beauty and brilliancy of his compassion, it was only a spark compared to the Sun, when put in competition with the supreme compassion of the FATHER! the dying love of the SON! and the infinite pity of the HOLY GHOST! who patiently waits, perseveringly intreats, and most kindly woo's the obdurate and ungrateful sons of m  n, to seek their own happiness in the practice of virtue, oftimes from youth to old age, but alas! he too often woo's in vain. They hear his celestial voice, but will not understand; they feel the force of his heavenly truth, but turn from it and embrace the opposite error; they see a glimmering beam of his divine light, but loath even the glimpse, and turn to the opposite darkness. They will not receive this immaculate guest, because they are cruel and not compassionate. And it is more impossible for the spirit of truth to dwell in any but a compassionate breast, than it is for a dove to take up its abode in the nest of a vulture? This Holy monitor is not only infinite in compassion, but also delicate in love; and though he sympathises and melts at the sorrows of his compassionate votary, who feels, and weeps, and laments the infirmities of his nature, and is humbled and abased before God therefor, yet he no way in the world can remain one hour, no not even one moment, in that heart which is ungrateful to God, or cruel to any of his creatures, animal or human. And where the tear of compassion steals from the tender eye of his obedient pupil, and flows spontaneous on the child of misfortune, although his own deadly foe, like the tender tears of good Luytventure, this is of all sights on earth most agreeable to the Father, pleasureable to the Son, delightful to the Holy



Spirit, and rapturous to our guardian angels in particular, and the heavenly host in general. Wherefore, he who will be cruel, must live and die in darkness; nor never have a glimpse of the sovereign beauty, the most beautiful trait in whose divine character is "*infinite compassion*." This is the naked truth, though all men should disbelieve and disobey it.

Although I dislike extolling any mortal, however worthy, and whether dead or alive, yet the virtue of Richard Reynolds, was so pure in itself, so delicate in its administration, and is so scarce withal in this dark and selfish age, that I will transcribe his character as delivered at a meeting of his fellow citizens, convened for the purpose of forming a charitable institution to perpetuate his memory, and in some measure supply his loss. At which 445*l.* sterling, was contributed to aid the funds of the "*Reynolds Commemoration Society*." The address to the Chairman of the meeting, Mr. Haythorn, as delivered by W. Thorp, we will introduce as our concluding quotation.\*

"*Mr. Chairman*—Sir Never surely were the inhabitants of Bristol convened upon a more solemn or a more affecting occasion than the present—to render a grateful tribute of respect to one of the best of men, and to perpetuate the memory of a Philanthropist of singular and transcendant excellence. Thousands can testify that he was an ornament of our nature—an honour to our city—the glory of the Society to which he belonged—and a blessing to the empire and the world. When the eye saw him it blessed him—when the ear heard him, it bore him witness; he was eyes to the blind and feet to the lame; *the cause which he knew not, he searched out*—he made the widow's heart to sing for joy; and the blessing of the outcast orphan, ready to perish, came upon him. He is now gone to that country, from whose bourne no traveller returns; and while Bristol, with her widows and her orphans, are weeping over his ashes, the whole

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\* For errata see page 191.

nation has reason to lament his departure. That departure, however, was attended with many alleviating circumstances, which, although they may deepen our sensibility, are calculated to assuage the violence of our grief. We sorrow not for this righteous man, as those that have no hope. We entertain the faith of christians, and cannot give place to the despair of heathens. He hath rested from his labours and his works shall follow him—not to procure his title, but to prove his RIGHT to the Tree of Life, and to enter within the gates of the Heavenly Jerusalem. We adore that kind and indulgent Providence, which spared his valuable life for so many years, and thus permitted him to mature those plans which he had projected for the relief of misery, ages after his decease. We congratulate our fellow-citizens on the honour they have done to themselves, by assembling this day to embalm his memory with their tears—to catch with his falling mantle, the sacred flame that glowed with rich fervor in his bosom—and to do what within them lies to give immortality to a name so dear and so venerable. That we may be enabled with more facility to transcribe his virtues and copy his example, let us review the characters of that benevolence by which he was so eminently distinguished.

“The benevolence of Richard Reynolds, Sir, was of the highest order. It was liberal, diffusive, universal—Not narrowed by party prejudice, nor bounded by the limits of party connections, it embraced the Family of Man—yea, the whole circle of living beings, endowed with a capacity of pleasure or of pain. In its contemplation of the vast, however, it did not overlook the minute ; in its comprehension of the whole, it did not, like the modern philosophy, neglect the parts of which that whole is composed. Its operations were regulated by the respective claims of nature, of gratitude, of friendship, of consanguinity, of religious connections, of moral worth, and of various degrees of wretchedness amongst the unhappy objects upon whom his bounty was bestowed.

Proceeding, in the first instance, from compassion, it was afterwards purified by religious principle, and strengthened by a sense of his awful responsibility to the

great Lord of All for the talent with which he was entrusted. Compassion, improperly cultivated, degenerates into an useless sensibility. The pleasure that attends it, soothes and deceives the heart. An interesting account of human wretchedness excites its pleasurable sympathetic emotions: the tongue utters the law of kindness; the man exults in his own virtuous sensibility, and thus becomes the dupe of self-deception. But to enter the abodes of the wretched—to examine into debts, and wants, and diseases—to encounter loathsome sights, and endure offensive smells within the very sphere of infection; to give time, and thought, and talent, and labour, and property—this is the substance and not the shadow of virtue: the pleasure of sensibility may be greater; but greater also is the danger of self-deceit. Death-bed scenes, eloquently described, delight the imagination; but they who are most delighted, are not always the first to visit a dying neighbour, and sit up all night, and wipe away the cold sweat, and moisten the parched lip, and remove the phlegm, and contrive easy postures, and bear with fretfulness, and drop the pious thought, and console the departing spirit! Ah no. These boasted children of sentimental benevolence, may often repair to the temple of virtue, but not to sacrifice. Extreme sensibility is a mental disease; it unfits us for relieving the miserable, and tempts us to turn away, like the cold hearted Priest and Levite. It avoids the sight, and suppresses the thought of pain—stops the ears to the cry of indigence, passes by the house of mourning, and abandons the nearest friends, when sick, to the care of the nurse and the physician; and when dead to those who mourn for hire. And all this under the pretence of delicacy of feeling, and a tender heart! Such was not the benevolence of the Bristol Philanthropist. Those acts of bounty which flow from the influence of sensibility, soon fail; like the good seed fallen on stony ground, they soon spring up, and as soon wither. But the benevolence of Richard Reynolds, purified, strengthened, and animated by Christian principle, was steady, uniform and persevering. Neither ingratitude, nor imposture, nor opposition, nor even the frost of age, could chill its ardours or relax its exertions. It was active and industrious. His eloquence was not

that of words, but that of deeds. He said little, but he did much. He left others to define benevolence; he studied the practice of it. While the child of sensibility was weeping, he was extending relief. While philosophers were disputing whether philanthropy arose from selfishness, or instinctive tenderness, or modes of education, or the force of early and local associations, or from the combined influence of all these causes—heedless of their contentions, he was exemplifying in real life, privately, and before the world, the character of a true philanthropist. Their speculation he reduced to action; their abstract notions he embodied; and to their airy nothings, he gave not only a local habitation, but a reality, a substance, and a form. Like his beloved Master, whose spirit he had imbibed, and whose example he closely copied, he went about continually doing good.

“His beneficence was guided by wisdom and discretion. It was not scattered promiscuously and at random, but bestowed upon such objects, and in such a way, as he deemed, (and he was a most excellent judge) the most effective in promoting the individual and general good. To furnish employment for the healthy and the strong; to supply the wants of the really indigent and necessitous; to ease the aching heart of the father, who after toiling the live-long day, finds, instead of rest at home, that he is called to bear, what he is least able to bear, the cries of a numerous family, demanding bread, when he has none to give; to assuage the sorrows of poverty, overtaken by sickness, or overwhelmed with misfortune; to smooth the furrowed cheek, and make the winter of age wear the aspect of spring; to act the part of a father to helpless orphans, on whom no parent of their own ever smiled; to supply the want of sight to the blind, feet to the lame, and speech to the dumb; to rescue vice from guilt, and infamy and ruin; and during the season, afford a shelter from the fury of the storm; to relieve the distress, and yet spare the blushes of those who have known better days, by administering that bounty, which they in the time of their prosperity were ready to administer to others—*these* were the employments of Richard Reynolds—*these* the objects of his beneficence—*these*



were the offices of mercy, in which he delighted ! His heart told him what to do ; his conscience as the Vicegerent of Heaven, reminded him of the claims of moral obligation, and insisted that it must be done. His head devised the means, and arranged the plan of action ; and his hands, obedient to the dictates of his heart, and the mandates of conscience, were ever ready to execute the plans which his head had formed. Thus his **WHOLE** existence was consecrated to the cause of benevolence ! If we love the modesty which concealed the hand that bestowed the princely donation, we revere the courage which occasionally stepped forward to avow himself the donor, when his design was to stimulate others to follow his example. His whole conduct was marked by the most consummate wisdom ; and left us at a loss whether to admire most the benevolence of his heart, or the power of his understanding—the deeds of mercy which he performed, or the manner in which he performed them.


“ All his prudence and benevolence was adorned with modesty and humility. So far was he from being inflated with the pride of wealth, that he spoke the genuine sentiments of his heart, when he said to a friend who applied to him with a case of distress, “ My talent is the meanest of all talents—a little sordid dust : but the man in the parable, who had but one talent, was accountable : and for the talent that I possess, humble as it is, I am also accountable to the great Lord of All.” His bounty was not the result of fear, like the obedience of a slave, who trembles under the scourge of a haughty tyrant. It was not excited by the prospect of remuneration, nor extorted by the dread of punishment, nor performed with a view to *merit* an inheritance in the kingdom of Heaven. All such sentiments he rejected with abhorrence—placed his whole dependence for eternal life upon the Sovereign mercy of God, through the propitiating sacrifice of his Redeemer ; and if the Gates of Heaven had been closed, and the flames of Hell extinguished, he would have loved mercy, and delighted in acts of charity ! He laid claim to no distinctions, assumed no airs of superiority and never attempted to catch the public eye, by an ostentatious display of extraordinary excellence. His goodness often descended in secret, and like the Providence

of Heaven, concealed the hand that sent the relief. He was a burning and a shining light, and would have no man know it. But he could not be hid. To hide goodness like his, was impossible. How have I seen the good man shrink within himself, and his venerable countenance crimsoned with the blush of modesty, when the mention of his name has been hailed in this place, with a thunder of applause !

“ His charity was of Heavenly origin, and bore the impress of his Maker’s Image. It was derived from an immediate union with the greatest of all Beings, and the fountain of all happiness ; and as the mind naturally assimilates itself to those objects with which it is familiarly conversant, by immediate intercourse with his God, he caught the resemblance of his glory. For God is Love ; and he that dwelleth in Love, dwelleth in God, and God in him. His body was the temple of the Holy Ghost ; built indeed with a lowly roof, but attended with Cherubim and Seraphim. There an altar was erected to the living God, whence the flame of devotion, and the incense of praise ascended day and night. In the Temple, as in the Jewish Sanctuary, the Shekinah, the visible symbol of a present Deity, was enshrined above the mercy seat, and occasionally shone forth, and shed a glory all around. In his measure he was filled with the fullness of God.

“ No wonder if benevolence like his was a source of happiness to himself, as well as of relief to others. It was a spring shut up—a fountain sealed—a garden enclosed, which the eagle’s eye never saw, and the foot of the unclean beast never trod. Enamoured with the charms of Virtue, he delighted to behold her native beauties, and to obey her sweet commands. He practised benevolence for the sake of the pleasure with which the practice of it was attended. He felt a luxury in doing good, and he determined to enjoy that luxury. His own experience taught him, that the God of Mercy, who formed the heart of man to be the dispenser of his bounty, has ordained, that like the vital fluid, which goes from the heart, to diffuse life, and genial warmth through the whole system, it should return, in the course of circulation, not impoverished, but enriched, to the source

whence it flowed. His goodness might sometimes be requited with evil, but this moved him not. He knew that no deed of mercy could be wasted ; that some ministering angel is stationed in every department of the moral world, to gather up the fragments that fall from the table of benevolence, that nothing may be lost. Actuated by these noble principles, he held on his glorious career, still scattering blessings around him, until he resigned his meek and gentle spirit, into the hands of his redeemer ; to enjoy the fullness of his love, and to behold the brightness of his glory, in the regions of eternal day. By relieving the miserable, he made himself friends of the mammon of unrighteousness, many of whom had gone before him, and have now hailed him, as their benefactor, on his arrival into everlasting habitations."

I have now said nearly all I have liberty to say. I will send out an edition of 3000 copies of my book, among its enemies, the sons of error, like a spark on the tempestuous ocean, or rather like a sample of the healing herbage of South America, provided by nature as a sure antidote for the diseases of wild Indians and animals, hoping some unfortunate person may be enlightened to see its utility, and may reap a lasting benefit therefrom. My last admonition is this.  **LET NO MAN CONSIDER ANY ACTION** (however good in itself) **VIRTUOUS, UNLESS IT IS DONE PURELY TO PLEASE GOD ALONE!!**

*Philadelphia, Monday night, April 7, 1817.*

*Errata*—At the end of chap. 8th, page 178, I intended to have introduced the 14th chapter of St. Paul's Epistle to the Corinthians, in order to shew the wonderful contrast between the present and primitive mode of Christian worship, as I proposed in page 177 ; but I neglected to do so at the proper place, which I will beg leave to correct forthwith.

"I thank my God, I speak with tongues more than you all : Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue. Let the prophets speak two or three, and let the other judge ; if any thing be revealed to another that passe h by, let the first hold his peace ; for ye may all prophesy one by one, that all may learn, and all may be comforted ; and the spirits of the prophets are subject to the prophets : for God is not the author of confusion, but of peace, as in all churches of the saints."





SOME CAUSES  
OF  
**POPULAR POVERTY,**  
DERIVED FROM  
THE ENRICHING NATURE OF INTERESTS, RENTS, DU-  
TIES, INHERITANCES, AND CHURCH ESTABLISH-  
MENTS,  
INVESTIGATED IN THEIR  
PRINCIPLES AND CONSEQUENCES,  
AND AGREEMENT WITH  
**SCRIPTURE.**

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By C. C. BLATCHLEY, *New-York.*

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*The destruction of the poor is their poverty.*—SOLOMON.

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“All public measures which are not strictly equitable, are destructive of the true end of civil government.”—*Occasional reflections of George Dillwyn, page 46.*

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1817.

## APPENDICES TO "THE PLEASURES OF CONTEMPLATION."

THE foregoing pages were once precipitately wrote, and but once read in MSS. by myself alone, previous to going to press. They are of course very imperfect. Domestic avocations, with the losses I have met with, and the pressure of the times, precluded me not only from correcting obvious inaccuracies in composition, but also from putting down many interesting thoughts which periodically struck my mind, connected with the subject of our investigation. I have attempted to demonstrate in the antecedent pages, (I hope to the satisfaction of all) that there is such a thing in the world as pure religion—alias, real virtue, notwithstanding the impure and absurd opinions attached to it by the sons of error, and which greatly dishonour it; although they all will tell you they take revelation for their criterion. I have endeavoured to shew that God sometimes reveals his supreme beauty and sovereign truth to those who sincerely love him without the medium of words or sounds. Finally, that the soul which is unprejudiced and disinterested in its belief and affections, and is, in one word, the temple of the spirit of truth, can even in this vale of tears, this world of corruption, practice all the humane and social virtues, with the view of pleasing God alone, as every thing we do without this single intention and pure motive, I contend is anti-religious, anti-virtuous. There are a number of quotations in the foregoing pages which, though carefully marked as such with inverted commas, yet some I have intentionally transposed to suit my purpose, and others which I transcribed from memory without knowing the name of the author, or even the book, where I read the same, are no doubt introduced with considerable variations, which certainly requires an apology, as well as the obvious totology and many deviations from the radical rules of composition in the antecedent pages. With respect to Dr. Blatchley's ingenious and benevolent remarks, I must say that they need no apology, neither as to matter or composition—especially when it is remembered that he is not in the habit of writing for the press. Did my readers know the character of this "*Friend*" as well as I do, they would no doubt feel interested while perusing his benevolent observations on the causes of "*Popular Poverty*." I really know no man in America who is more liberal and philanthropic in his intercourse with men, whether as a physician, a minister of the gospel, or a private citizen, than Dr. Blatchley. His writing the following strictures at my simple request, shows the urbanity of his disposition. The cause of my request was as follows: the Dr. wrote me a friendly letter about ten months ago, wherein he lamented, in the most pathetic manner, the distresses of the poor, and pointed out some causes that naturally produce these fatal effects, which I read with much interest, and in a moment recognized their utility as well as originality, and forthwith requested him to write me an enlarged dissertation on the same subject which I proposed to introduce in my next publication. He freely granted my request, and I as freely and pleasureably comply with my proposition, and forthwith introduce the subsequent interesting document as an appendix to the "*Pleasures of Contemplation*."

## INTRODUCTION.

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THOUGH the oppressions of the poor and sighings of the needy, arise from a multiplicity of circumstances, yet the following, among other causes, demand particular attention; because they have attracted too little attention. They are these: 1st, Interests. 2d, Rents. 3d, Duties. 4th, Inheritances. 5th, Churches established by laws of men. I have here viewed them theoretically, practically, and scripturally.

Every evil disposition of the heart, and every erroneous principle of the mind, when brought into action, habit, and custom, oppresses and more or less destroys, civil and religious light, liberty, happiness, and prosperity. Where is there a single perverse propensity, or erroneous principle of action, that has not led its votaries to the commission of every kind of sin against the creator, and every kind of iniquity against the creature, which has groaned in bondage from the fall of man to the present day? The history of them would fill volumes, and each of them deserves one to teach by examples and facts, how greatly error and vice ought to be feared and avoided. What oppressions, persecutions, and destruction of the human species have been produced by ambition, by pride, by vanity, by resentment and anger, by false honour and glory, by covetousness, by luxury, by sexual lust, by drunkenness, by gaming, horse-racing, cock-fighting, bull-beating, boxing, and other undue pleasures and pursuits, by fear of man, by erroneous hopes, by erroneous fears, by false principles in domestic, political, and religious matters. Pagans have oppressed the Jews and Christians; Christians, so called, have persecuted and slain Pagan, Jew, and Turk; Mahometans have trod in the same path; and the world has, for thousands of years, been an acceldama, a golgotha, a scene of slavery and tyranny, and a house of miserable lamentation and heart-rending afflictions.

I have not time, abilities, nor opportunities to go into the detail of these things; and must leave them to the reader's reflections, while he notices, with me, simi-

lar evils in the subjects I have already proposed to consider, and which are not reprobated, but generally esteemed salutary regulations. The slave trade was lately esteemed to be judicious and beneficial, because its principle, practice, and consequences, had not been duly investigated. Duelling and war are now under public consideration, and are likely to become more abhorrent than the trade in flesh and souls of human beings. I hope commerce in luxuries will, in due time, be considered as a desolating evil. Great Britain is said to import annually 20 millions of pounds sterling in articles she ought to disuse such as tea, tobacco, ardent spirits, &c. Commerce should be restricted to things necessary, useful, and convenient; its excess is a vice that produces the most serious and destructive consequences in individuals and states.



## SECTION 1.

## OF INTERESTS AND RENTS.

THESE are so intimately connected, that they rest on the same foundation, and grow from the same stock. They are grounded on the following principle—"That wealth should generate more wealth." It is necessary to investigate the equity of this proposition. If wealth should produce opulence without the art, labour, or ingenuity of its proprietor, the opulent owner must necessarily obtain his increase from those who exercise art, labour and ingenuity, and he may, without any exercise, study, genius, or industry, continually receive the products of other people's exertions; and he will necessarily accumulate property, and this will necessarily increase his income, till he or his posterity are plunged into luxury, excess, extravagance, and other abominable vices, that shall, like a whirlwind, scatter his golden feathers among others. By vices are they dispersed, but by what virtues were they collected? That money *may* be gotten by honest industry is certain and undeniable: but it is as certain and undeniable, that millions of industrious and frugal people toil from imbecile youth to decrepid age, without being able to obtain riches.

If the wealth of nations proceed from mental and corporal industry, (and no intelligent person will pretend to deny that it does, "all that we have, proceed from industry," says the poet Thompson;) those things must be very unjust in their nature, which prevents the sober, frugal, and industrious poor from becoming easy in their outward circumstances. If the labour and diligence of the hand and head produce the riches and prosperity of civilized nations; should not every wise, just, and humane governor and legislator encourage and recompense the artists, scientifics, and labourers, who enrich the nations? And if their industry and labours are the *sole* causes of the opulence of nations, either remotely or immediately, they are the sole persons who ought to increase in opulence. But by interest and rents, we see

the luxurious, the lazy, the idle, the extravagant and injurious, who are wise enough to keep within a vast income, bask in the sunshine of pleasures and vanities, adding houses to houses, and lands to lands, as mentioned in the prophet. If they who benefited general society were the only persons rewarded for their diligence, ingenuity, and labour, industry would be rewarded and thrive; and indolence be punished by poverty. Thus men in this, as well as in the next world, would be rewarded according to their *works*.

Rents of houses and lands, and interest of money, are probably the effects of ancient usurpation, tyranny, and conquest. An usurper, who subjects a nation of individuals under his authority, exacts, for himself and co-peers, pecuniary assistance. He knows that money is as power, and he must have it by force or contrivance.—Anciently a conqueror, considered the lives, liberty, and property of the vanquished as his own. This was the spirit of the barbarians who overthrew the Roman empire, and conquered Europe. The lands became the property of the victorious, and the inhabitants were enslaved. Their lords, dukes, earls, barons, &c. therefore demanded fealty, homage, knight-fees, personal services and rents.\* Such practices in Russia, and other realms, are not yet wholly abrogated nor ended: when custom sanctions what vice and usurpation forced into practice, then the iniquity appears just and equitable. They fulfilled the 11th verse of the 49th Psalm. Read it.

Rights to property have been derived not only from compulsive power, but from Papal assumption. When Columbus discovered the new continent, the Pope claimed it as the lawful proprietor, (*jure divino*) by a divine right. How popes or kings can prove their divine rights, by indubitable evidence, I leave to politicians and enthusiasts to make known, and enforce by

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\* The *Ceorls* (or distant peasants) paid the feudal lords all profits. The *villains* (or domestic peasants) were eye-slaves of the same lords. The *vassals* were their land tenants. The king was proprietor of all soil. Then an acre of land of the best kind sold for no more than four sheep.

compulsion and delusion. These may plunder Hindostan of her riches, the American aborigines of their lands, and rob Africa of her inhabitants, and wipe away the iniquity of these acts by a divine right ; which, as it proceeds from goodness and from God, must be good and godly. But if it is neither one or the other, it must be diabolical, and be derived from an opposite origin and power.

Kings, as well as popes, have claimed a similar title to things by the right of *discovery*. By this right Spain, Portugal, Holland, &c. assumed dominion over various parts of America, New-Holland, South sea Islands, &c. Having power to enforce their assumed rights, the evil tree grew, and the aboriginal occupants of the soil have, in various ways and instances, eaten the better fruits of their avarice and power, and were slaughtered in war and oppressed in peace. New England, Virginia, and other places, felt the consequences of these usurpations. Though Pennsylvania was ceded by the crown of England to Wm. Penn, his enlightened conscience informed him, he ought to purchase the truer title of *occupancy* from the native possessors of the soil. He was, therefore, beloved by them, and enjoyed the territory in peace. He detested the policy and conduct of Cortes at Mexico, for his soul was united to God, who is love, truth, justice, and benevolence.

My idea of title may be found in Moses' account of man's creation. Man, created a little lower than the angels, had *dominion* given to him, (not in his *individual*, but in his *aggregate* capacity,) over every living thing ; whether animal or vegetable. If individuals usurp, what is the divine right only of the aggregate, they deprive *man* (a term including all men and women,) of his rights and privileges granted him in the beginning by *God*, his creator, and the *sole* proprietor of angels, men, beasts, birds, fishes, serpents, insects, vegetables, minerals, lands, seas, air, and heavens. For his glory, we are told, they are and were created. All men should, therefore, esteem themselves as deriving their titles from him, for *general* use and benefit, and not for *individual* aggrandizement and oppression of the multitude. And as Adam and Eve, and their children were the first

occupants, *occupancy* was the next title man had to the habitable earth. The improvement, use, and multiplication of the productions of the earth, seas, and air, by industry, art, and ingenuity, is a third and equitable title to the things of this world. I know of no other titles to property, that is truly righteous and beneficial to the great family of the whole world. And if there is no other righteous right, or true titles, what must we think of the interest or increase of money, goods, houses, and lands, for the benefit, not of the *aggregate* association, nor the *occupant*, nor the artist, improver, and cultivator, but for the benefit of some opulent individual or family, who claim titles to more than they possess, occupy, use, and cultivate, except by the tenure and labor of others.

Interest for moveable property, rents for immoveable estates, the incomes of banking companies, and similar methods of increasing property out of all proportion to the cost, ingenuity, and labor connected with such things, ought to be deemed unjust, and injurious to the human family : but just and politic as far as they are connected with the public good, and private occupancy, labour, and improvement of the claimants.

Being unjust, and consequently pernicious, what has been the fact as well as the theory of these things? Rollin answers in his ancient history, that those nations that allow the greatest interest are the soonest precipitated into the abyss of destruction. Where is there an older empire than that of China's three hundreds of millions of people? It is reputed to have stood from the days of Socrates, or Esdras, to the present day, which is above two thousand years. But China is said to have been, till latterly, opposed to usury or increase. "Usury," says M'Cartney, is like gaming, a dishonourable mode of getting money! Vices, in excess, are the rapid destruction of nations as well as individuals : but if national or individual unrighteousnesses are moderate, they are only moderately hurtful, yet all vices oppress, and each is a tyrant. Abundance of tyrants, vices, and oppressions are begotten by an abundant excess of riches in the hands of the few who are thereby often rendered proud, haughty, luxurious, profligate, lustful and inhuman. Abundance of riches flow into the coffers of the opulent from the hire



of lands and houses, and from the interest, use, or usury of money.

The interest of £100,000 a year, at six per cent. is £6000 annually. If the rich gain and receive this, of whom do they extract this sum. if not from the industrious and the poorer class, and give them this oppressive annual tax? This, however, is so concealed by its remote and complicated mode of action, that the indigent part of society don't know the harm of it, and, therefore, never think of raising their voice against it. 1st. The borrower of money must pay his interest, and he must even profit by the loan; to profit by the loan he must oppress those he deals with. 2dly, And these again oppress others. Thus the oppression begins in the opulent drone and descends from richer to poorer regularly down to the *most* needy class of society, who, oppressed to the utmost, starve, or toil night and day, winter and summer, in foul and fair weather, year after year, till they drop exhausted, poor, and wretched, into the silent tomb, unless previously *slaughtered* by their severities. If a poor man gets, by muscular labour £50, or the hundredth part of six thousand pounds annually, he has reason, in the present state of social law and custom, to bless God—and I trust he does as much as he who possesses ten thousand times as much, and receives annually a hundred times his wages, though wholly idle, or, if in trade, this divers may be accumulating by it, from those who are ultimately needy, ten hundred times as much, or a great deal more.

Psalm 15.—“ Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?”

Answer—“ He that walketh uprightly, and worketh righteousness, and speaketh truth in his heart. He that putteth not out his money to usury or increase, nor taketh reward against the innocent.”

Note, that *usury*, in Scripture language, as well as among Romans and Jews, meant the increase of goods or money; the interest, or the reward paid by the user to the owner. “*Usuræ usurdrum*,” was interest on interest, increase upon increase, or use upon use. *Usuræ quincunx*, was five per cent interest among the Latins.

Among the Hebrews, God commanded by Moses, *Lev.* 25, 36, &c. "Take no usury, or *increase*, (that is interest or rent) of thy poor brother ; thou shalt not give him thy money on usury, nor lend him thy victuals for *increase*." By a statute of Henry VIII. "no person was permitted to lend any sum of money for any usury or *increase*, to be received *above* the sum lent, upon pain of forfeiting the sum lent and the *increase*, with fine and imprisonment, at the king's pleasure. This may help to confirm the preceding ideas on interest and usury ; and that usury formerly, and in Scripture, meant *interest*.\*

If the true title to landed estate be, as I have stated, derived 1st, from God's gift, 2d, from occupancy, and 3d, from improvement, then it is evident that rents of landed property, bear a close relation to money on interest. If a land claimer is esteemed proprietor of thousands of acres in our unsettled territories, or a great landholder of a number of farms, which he cannot work himself, by what good right does either claim title to such lands ? I do not perceive 1st, that God has given it to him more than to another ; 2dly, to one who does not occupy it, or 3d, to one who cannot work it, in preference to an industrious family who can occupy and use it, and has no farm of his own to improve. To make this destitute and industrious man farm for the opulent one, appears to me extortionate and improper. What any man, however, has expended on any farm or house, or other thing, whose occupancy and improvement he chooses to relinquish, should be valued and paid to the person that relinquishes, by every person who thinks it his interest to occupy and continue to use and improve the farm. Hence we see the propriety of every proprietor and possessor of a house and lot in a town or city, being paid for it when he aban-

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\* G. N. Bleecker, comptroller of the Treasury of New-York, mentions in his report of 1816, an oppressive interest to be paid by this city annually, to wit : The interest of 638,000 dollars, and of 167,345 dollars in bonds, which, at six per cent. is 48,320 dollars. Such an interest must produce a very impoverishing tax on common people, while it enriches the fund holders, &c. Riches in some always attend equal poverty in others. Hence England's distress.

dons it, or receiving a moderate sum, annually, till the house and improvement is paid for, but for no longer period of time. The payment of twelve years rent was once the English price of *lands*; then a twenty years tenant deserves what he has occupied and improved.

Money, goods, and lands, are intended to be used; and they who cannot occupy and use them, should let those hold and improve them who can and desire to. But the avaricious spirit of the world, which craves what justly belong to others, will be opposed to such principles and practice, and object many plausible difficulties that I cannot now attend to obviate and remove. I hope the humane will obviate them.

As far as the banking system is a system of putting out money on *interest*, it ought to be placed on the same basis of interests and rents. But as it goes still farther, and issues paper to several times the amount of the specie-stock, it becomes so many times the more unjust. The issue of paper, so as to circulate double the quantity of money that circulated in specie, before the issue of paper, depreciates the value of all monies one half. All persons beside bankers are thereby materially injured; but bankers are as greatly benefited by doubling and threbling their stock of specie. The loss and gain between the bankers and the rest of the community is reciprocated inversely. What the first gains the latter loses. The more scarce money or goods are, the more valuable they are: and the contrary of the proposition is exactly as true. Before Spain possessed the silver monies of Potosi, money in Europe was scarce and valuable. In the commencement of the christian æra, the price of a day's labour was a *penny*. The silver penny was 10 assees, or 132 mills. The widow's mite cast into the treasury was a mill and a half; yet it was *all her living*. In Alfred's days, A. D. 1000, money was very scarce; for an ox sold for two shillings and six-pence only. In the time of Henry 1st, A. D. 1113, the price of an ox was three shillings. In the time of Richard 1st, it had risen to five shillings. A sheep sold for ten-pence if the wool was fine, and six-pence if not so; but it should be noted that a pound sterling was a troy pound weight of silver. No banks existed at that time; and

specie was scarce. Banks, by increasing monies, depreciate their value.

### DUTIES, &c.

Duties are another method of injuring and oppressing the poorer classes of the human family. Taxes should be proportioned to the estimated worth of every man's property. It is not right to tax the poor as much as the rich; which is, in effect done, by duties on the necessities and conveniencies of life. The lower grades of society, who use sugars, coffees, teas, cotton, linen and woollen cloths, &c. pay in duties, if they purchase of these and such articles, the same tax that the opulent pay for the purchase of the same necessities and conveniencies of life. They also pay the same taxes on books, cutlery, hardware, &c. If the farms of persons in common circumstances, and their horses, horn-cattle, sheep, &c. are taxed, though the farmer may be greatly in debt by a recent purchase of them, while a wealthy man, who has his property in bonds, cash, notes, and mortgages, is not taxed; this is surely not a small injustice. A tax of a certain rate *per cent ad valorem*, would be just, open, and candid:—but duties, excises, and the like, appear to be unjust, sly, and underhanded. It is taxing the commonality without their knowledge. It is a way among many others of impoverishing the indigent laborers who enrich the more informed and wealthy drones of the national hive. In a representative republic, like this, one would have thought that property, as well as men, would have a proportional representation and taxation.

If all duties, excises, taxes, and civil revenue ultimately fall on the consumer, agreeably to the doctrine of political economists, men are obliged now to pay revenue to government, not according to their ability and wealth, but according to their consumption of the articles of society. This is unjust; for the poor must eat, drink, and clothe themselves, or suffer.

### INHERITANCES.

Though New-York, New-Jersey, and other states divide intestates property equally, yet Inheritances have



usually been more confined to men than women ; and to the first son in preference to all the others. They have also been more partial to the opulent, than to needy or worthy people. Justice seems to require a different law and custom, than this feudal one.

If property is considered in respect to its origin, it is social and individual : being the result and fruits of social protection, policy, and assistance, or of individual care, wisdom, and industry. The civil united interest of society is one of the great sources of civilization, and of wealth and property. What could an unprotected individual do to acquire, preserve, or retain property, where no social government, civilization, and protection existed ? The answer is not difficult on comparing the wandering savage of the wilderness with a civilized and well regulated nation ; and by such a view we may perceive that society is the principal origin, and that to social union and wisdom we owe almost every thing ; even every thing that distinguishes the civilized from the most destitute, solitary, degraded, and ignorant savages of any country. If we owe so much to social union, and if our individual all, is from it, is not our individual all in a measure due to it ? does it not belong to it ?—and consequently to its disposal, as soon as death severs any individual of us from social rights and privileges ? That society thus considers this matter, is evident from its regulating the properties of departed souls *defunct* ; and how and by whom they may be willed and inherited.

The laws of inheritances are very different in different nations ; as justice, ambition, whim, and selfishness dictated. In China, women inherit nothing. In England, the eldest son inherits the landed estate, in preference to all the other children. But the United States of North America, has disposed of inheritances more justly, by a more equal and general partition of the *departed* souls estate among his nearest relations ; so that wills here are not so requisite as in many other nations.

How can a man who is dead, be said to will ? All his mental and corporal powers, have ceased as to this world. He has no property ; he has no power ; he can have no will ; for he has no existence in this world ; and consequently, he has in this world no property. Whosé,

therefore, is the property that was in his occupation while he existed? To whom can it more naturally and rationally revert than to its most immediate source, to the society, the community, the nation whence his property was derived? It is the commonwealth's. But the community has parted with her right; and has ordered, that what the man willed in his life-time, however partial and unjust, shall regulate the disposal of the property after his decease. But as the property does, of right, belong to the whole community, and to every man and woman an equal portion, is she clear of the iniquity of unjust and oppressive wills? She is not. Every child in a nation has perhaps a *natural* right to an equal proportion of all the property of every deceasing member of the national family: and if so, they ought, consequently, to have the legal and municipal right and privilege. Though children have a right only to so much of their parents property, as their services have exceeded the expenses of their education and bringing up, they have also a right to their averaged share, which is due from the society.

Suppose we were a nation of seven millions of inhabitants, and that each person, (if the whole property in the union was equally divided,) would be entitled to a dividend worth 3000 dollars; and suppose (of the men and women who are adult, and hold property,) one seventieth of the whole population, or 100,000, die annually, these would leave a property of three hundred millions of dollars and more. As about 100,000 young people might annually arrive to the legal state of inheriting, each of these, mould be justly entitled, (according to this statement,) to about three thousand dollars, as their just inheritance. This portion is due to each, as a member of the whole family, of whom God should be the head, as he is the author and donor of every good thing we enjoy.

If the principle of justice of this nature, the practice of every people ought to be in conformity to it. Nor is it impossible to do our duties; or man would be excusable, blameless, and guiltless before his maker. Towns might, in a corporate capacity, regulate the families within it: counties, superintend the concerns of towns;

states oversee counties, and congress examine the reports, and see to the order, equity, and happiness of the whole national family.

That the average of wealth among families, is about 3000 dollars as stated, appears by the estimate of Wm. Pitt. When England and Wale's contained 9,343,578 inhabitants, or about 1,896,723 families, the property of the country appeared to have been valued at 1,200,000,000*l.* sterling, which is about 632*l.* sterling, or 3000 dollars to a family. If, therefore, some families by force, fraud, interest, duties and rents, and inheritances, acquire one or two hundred times this sum, consequently one or two hundred families must be without a pound sterling. No wonder, therefore, that Martin, who conducted an inquiry into the state of mendicity in London, reported to the secretary of the realm, 15,288 beggars in that city, beside those in alms-houses, &c.

As but one-sixth of the families of Great Britain are found to be farmers, or 407,647 families, and 73 millions of acres are said to be in the island improved or waste, the average of these acres among the farmers would be about 180 acres to each family. If some one has six times this amount, others must hold six times less than this average. Deduct more than a third for uncultivated and waste land, and each family will have less than 120 acres. They are supposed, by William Spence's calculation, to produce 120,000,000*l.* sterling annually; that is about 294*l.* for the support, comfort, and prosperity of each family.

If, therefore, any family is worth 3 or 4000 dollars, let him be satisfied as having his average of social property. For he that has more, may have more than his due, to the injury of another.

## CHURCH ESTABLISHMENTS BY LAW.

The iniquitous oppression of these worldly law-establishments are felt principally on the old continent. Jesus Christ declared to Pilate, that although he was a King, his kingdom was not of this world, else would his servants make use of carnal weapons. Are they, therefore,

his servants, who establish Popish churches in one country, Greek churches in another, Lutheran churches in another, Episcopalian churches in another, &c. and support them by *carнал* weapons, and *pecuniary* exactions? The Roman Catholics, since the establishment of papal powers, have murdered, according to the calculation of some, fifty millions of protestants, whom they reputed heretics; and, by a moderate supposition, fifty times as many, or 2,500 millions suffered various kinds of persecution in persons, and property by fines, imprisonments, whippings, tortures, outlawery, &c. Mede reckons up one million two hundred thousand Vallences and Albigenses put even to death, by this persecuting worldly establishment. And what is said of this church establishment may be said of every other one in a greater or smaller degree.

Their *pecuniary* exactions and demands have been very unjust; and where injustice is, there is exactly the same degree of oppression and slavery. The annual revenue of the arch-bishop of Mexico, is affirmed to be seventy thousand pounds! France, before the revolution in 1791, contained by account 366,000 unmarried clergymen: and an *immense* number of nuns in a state of celibacy. Europe, before the protestant reformation, was supposed to have *some millions* of souls cloistered in monasteries. When William, the conqueror of England, came from Normandy, he found about *one-third* of the land of England in the hands of the *clergy*. According to the royal census in Spain, 1801, about a fifteenth part of the male inhabitants, between the age of 15 and 60 years, were clergymen. *Eighteen thousand clergymen*, are stated by David Simpson to be in England and Wales in his day. The income of the church of England and two universities is represented to be *one and a half millions* of pounds sterling. Twenty-six bishops are said to receive 92,000 pounds annually. The bishop of Derry, receives £15,000 annually, while rambling for 24 years through Europe.

Where law-establishments give to some much more than is due to them, it as necessarily takes as much from others, whose right and privilege herein is usurped and destroyed; and many of whom are suffering for food,



clothing, and necessities. This is lamentable. Tythes, according to Brand, is the great cause of Britain's distress. They, as well as taxes, are formed so as to be very oppressive to the poor, who have no jubilee now, as they formerly had among the Jews in the old dispensation, when their lost possessions returned to them ; and under which dispensation they were to borrow money without increase or interest.

These are the five approbated systems of injustice and cruelty, on which I proposed to make a few brief remarks. The last might have been omitted, having drawn the attention of many already. Each of them oppress the poorer and laborious majority of *christendom*, (so called) as well as many other human inventions of cunning, avarice, and oppressive potency.

Without adding to this list, by a wide range in civil and ecclesiastical state policy, let us now mentally view some of the consequences on that class of the community, who are poor and needy, born to the inheritance of poverty, and to work hard ; who are kept low, and die wretchedly, cut off by excessive exposures, fatigues, and the foul airs of unhealthy situations to which their necessities drive them, by the sword, by pestilence, and by famine. If a nation suffers in any respect, the poorer part of it always endure the greatest distress and portion of it ; if famine exists, the *poor* only starve, the rich buy at any price ; if war, the poor must enlist to murder his fellow creature, who also enlists under the same circumstances to kill those who never offended him. They are often obliged to enlist, or do nothing and starve, being thrown out of business by the commencement of hostilities ; or if some of them have employment, and are drafted, they have not money to purchase their clearance, or pay one to go in their place.

If pestilential fevers occur in a city, it begins and rages mostly among the poor, confined and crowded into the most impure and unhealthy places, who reside in back-houses where breezes can scarcely blow ; and where the effluvia of *necessaries*, of many breaths, and of many families in these back-buildings, of small dimensions, and with small bed-rooms, *smell* worse in the morning to one from the fresh air, than any necessary house of retire-

ment. These are the people who also die for us in unhealthy trades, mercurial and metallic mines, suffocating coal-pits far under ground, and in sailing on the tempestuous seas, more for the demoralizing *luxuries*, than for the *necessities* of life. *Wretchedness and murder* have purchased us almost all we enjoy in this selfish, unfeeling, and misguided world.

All national religions, whether Pagan, Mahomedan, or *Christian*, (so called) have been, and naturally must be tyrannies. Pagan Rome, according to Jerome, martyred or slew 1,820,000 people in the first centuries. Then Paganism was patronized by the authorities: as Mahometanism is in Turkey; Popery in one place, Episcopacy in another, and so on.

These are a few of the evils, afflictions, and deaths attributable to interests, rents, duties, and unequal inheritances. The miseries are more than I am able to depict. How many poor men know not what they shall eat, drink, or do the next day, or how soon their wives and children may be obliged to suffer from the husband's sickness, want of employ, or other calamity? His children's education, prosperity, and happiness, are as dear to him as the children of the opulent are to the rich man. And why, says he, must a poor, honest, and industrious man and his family suffer every way and in every thing, while the opulent overreaching drone, is blest from every quarter? Has God or man ordained this? If God, what kind of a God is he? I have no hope on earth; and what, from such a God, can I hope for hereafter? Thus the opulent, not only harden their own hearts by their iniquitous conduct, but the hearts of the poor whom they oppress, afflict, and murder by disease, hardships, and poverty; and by war, pestilence, and famine. They, who afflict and murder others are afflicted and murdered themselves, by luxurious idleness, luxury, and excess in eating, drinking, clothing, sleeping, and indulgences. Their morals, as well as their healths, are injured by vices flowing from contrary sources, which frequently terminate in the same things, and bear the same fruits. Luxury kills as well as poverty. "*Gula occidit quam gladius, sen fames.*"

## SECTION 2.

## SOME EXAMPLES OF HUMAN MISERY.

The opulent who are generous to the indigent deserve commendation for doing their *duty*; that is, for giving what is *due* to them, as brethren, as the sources of social wealth, and as sufferers. More than *one fifteenth* of mankind, in some of the countries of Europe, are obliged, according to some estimates to be supported at public cost! The Italians, French, Irish and English may be mentioned as instances of this. Fletcher says, one-fifteenth of the Scots are on the towns.

Dr. James Currie, (Med. Reports chap. 20) states that "the population of Liverpool in 1801, was found to be equal to 80,759, of which 9,500 live *under ground* in cellars; and upwards of 9000 in *back houses*, which, in general have a very imperfect ventilation. In the new streets, on the south side of the town, a pernicious practice exists of building houses, to be let to labourers, in small confined courts, which have a communication with the street by a narrow apperture, but no passage for the air through these openings."

How very unhealthy and uncomfortable this must be, is easily imagined; and some of the consequences are thus described by the Doctor. "Among the inhabitants of these cellars and back houses, the typhus fever is constantly present.

"From the 1st of January, 1787 to 1797, the causes of fever alone, admitted on the books of the dispensatory, appears to have been 31,243, or about 3000 annually, out of 13,355—or nearly a fourth of the whole number received.

"This fever arises from a want of *cleanliness* and *ventilation*. Its influence is promoted by *fatigue*, *hunger*, *dampness*, and *sorrow*.

The Doctor declares, "that many of the poor in damp cellars do not taste animal food more than once a week."

Extend this account to all the cities of Europe, and the aggregate sufferings, sorrow, and destruction of the poor,

will form a dreadful picture of immense size ! The principal causes are interests, rents, &c.

“ All the cretins, (says Dr. Reeves, who lately visited Switzerland, and examined very minutely into the causes of *cretinism*) appeared in adjoining houses, situated in a narrow corner of the valey, and built upon ledges of rocks. They were all of them in very filthy, very close, very hot, and miserable habitations.” The cretins had “sickly complexions, a diminutive stature, coarse and prominent lips and eye-lids, wrinkled and pendulous jaws, loose and slabby muscles, and vacant and silly countenances.” “In villages situated higher up the mountains are seen.” He therefore concludes, after much investigation, that the production of cretinism may be safely and fairly attributed to the evils attendant on poverty, to wit : bad air and bad food, the neglect of moral and religious education, &c.” *Med. Repos. Hexade* 3d vol. 1, p. 206.

Philip Thickness in his “Useful Hints,” written from France, 1767, says—“At the prison called *Maison-de-force*, they have apartments wherein they confine *ideots*, and mad people. When the cells for the mad people are full, which is too frequently the case, the supernumeraries are chained in the court-yard, without any shelter ; and, if they survive, are exposed to all the inclemencies of the weather in winter and summer. Who would not wish to see these wretches believed. It is a national disgrace ; it is a disgrace to humanity.”

“In the *Hotel Dieu*, it is no uncommon thing to see four, five, and six, nay, sometimes six or eight persons in one bed, *head and heels*, ill of different disorders, some dying, others actually dead.”

“It is singular, but I believe it is a fact, 1st. That *one fifth* of the children born in Paris, are sent to the foundling hospital : 2dly. And that one-third of the inhabitants in general, who die in Paris, die in an hospital.”

“As to the tradesmen and common people in France, they are worse than I suspected them to be. For the most substantial will impose where they can, and the *petit monde* are in general down right cheats. Perhaps their extreme poverty is the occasion ‘of the latter’s knavery



with them.' Dirt, ignorance, and boldness, without any sense of shame, universally prevail."

In the country, as "The revenues are *farmed* out to individuals who are thereby empowered to oppress the the industrious poor in every manner they can contrive, many of the poor, who wish to keep a cow, durst not do it, for fear of being thought rich, and consequently taxed higher."

Such instances of wretchedness, among all warlike nations bearing the name of civilized, show a radical defect of virtue, and a potent principle of vice, which like the great tree, seen by Nebuchadnezzar, covers the whole earth with baleful fruits and branches. And vices in the great, beget iniquities in the poor.

The oppressive and premature labour of the youth of Great Britain, in some manufactories, produce lamentable consequences to these innocent young creatures, whose health and morals are corrupted and injured, if not ruined. In proof of this Dr. Aitkin writes thus.— "The invention and improvement of machines to shorten labour, have had a surprising influence to extend our trade, and call children for our cotton mills. In these (at Manchester) children of very tender age, are employed; many of them are collected from the work-houses in London and Westminster, and transported in crouds, as apprentices to masters resident many hundred miles distant, where they serve, unknown, unprotected, and forgotten by those to whose care nature and the laws had consigned them. These poor children are usually confined too long to work in close rooms; and often during the whole night. The air they breathe is injurious, and but little attention is paid to their cleanliness. Frequent changes from a warm, and then to a cold and dense atmosphere, are predisposing causes to epidemic fevers and sickness. They are not generally strong to labour, or capable of pursuing any other branch of business, when the term of their apprenticeship expires. The females are wholly uninstructed in sewing, knitting, and other domestic affairs requisite to make them notable and frugal housewives and mothers. The want of early religious instruction and example, and the numerous and indiscriminate associations in these buildings, are very unfavorable to their conduct in life."

It was stated in 1801, that 2,136,726 persons were employed in Great Britain in the manufactories, in trade and in handicraft-work: and many children's morals, healths, and constitutions are ruined in the manufactories.

Though the benevolence of some pious and humane people in London do much by way of alms and eleemosynary institutions, yet many times as much ought to be performed to relieve all the poor and needy. At an exhibition of charity children in St. Paul's Church, so called, A. D. 1815, it is said a number of 8,000, between 7 and 14 years of age assembled; none of whom belonged to the numberless private institutions of benevolence. It appears, from official authority, that more than 40,000 are instructed by the national society: may the spirit of love be extended.

Silk-mills, introduced into England 1734, are very oppressive, and injure the children of the poor more than cotton mills. Their bodies and limbs are distorted by their premature and forced labours at such machines. Ten such mills were worked, A. D 1774, in the single town of Derby, and produced in the labourers of them the most abject poverty, dependance, and deformity. And Dr. Darwin asserts in his *Loonomia*, that hundreds of the children of that town were starved into the scrophula, by reason of their unwholesome food, and either perished by that miserable and coroding disease, or lived in a wretched state of debility. When one considers the great opulence and indigence of the members of society, to be produced essentially, and almost wholly by interests, rents, tythes, duties, taxes, and inheritances, how wretched is he made by such views of the miseries of his fellow creatures, and brethren in the flesh! Individual histories of such wretchedness exist every where, the narrative of whose sufferings are afflicting beyond description, and sufficient to soften the stoutest hearts, and most tyrannical dispositions.

By Bell's Weekly Messenger, of March 10, 1816, it appears that the burden on the farmers for rents and poor rates are so intolerable, that all the farmers but one, in a parish of Huntingdonshire, had thrown up their farms. The poor rates on a hundred pounds rent is

about 50%. If a farmer pays 150% annually for rent, he pays 70% for the support of the poor of the parish. Curwen says the poor rates are at least 7 millions annually. In Ireland poor rates are not thus collected by tax, and the consequence is horrible! the poor perish by cold, hunger, and want of necessities.

Western, a member of parliament, speaking on the taxes declared, "that whole parishes in Cambridgeshire, were now left as wild and desolate as any of the British colonies." And no wonder, when the labouring and productive class of the community, (so called) pay to the fund-holders and sinking fund 44 millions pounds sterling, or 206,460,000 dollars, and about 16 millions pounds to the support of government, or more than 71 millions of dollars. Thompson truly and feelingly might exclaim—

How many drink the cup  
Of baleful grief! or eat the bitter bread  
Of misery. Sore, pierced by wintry winds,  
How many shrink into the sordid hut,  
Of cheerless poverty!"

And when we read in an official letter laid before the house of Parliament, of an item of 6000% or 26,640 dollars, for the queen of England's riding for pleasure from London, 56 miles to Brighton, and which sum, (more than our president's salary) was paid to her out of the treasury—may we not add:

"Ah! little think the gay, licentious proud,  
Whom pleasure, power, and affluence surround;  
They, who their thoughtless hours in giddy mirth,  
And wanton oft in cruel riot waste:  
Ah! little think they while they dance along  
How many feel, this very moment, *death*,  
And all the sad variety of pain."

"A great woman's wealth is her strong city," while "the destruction of the poor is their poverty." "I considered," said the wise man, "*all* the oppressions that are done under the sun; and beheld the tears of such as

were oppressed, and they had no comforter." "On the side also, of their oppressors, was power, but they had no comforter!" Not only power, but law and custom have been on their side from the days of Nimrod, the mighty hunter of men and tyrant of Assyria, to the present days of Bonaparte, a greater than Nimrod. Let the Assyrians and French, not Ninus nor Napoleon, be principally criminated for the vices their nations loved. The wicked world framed mischiefs by their laws; and rejoice in their conduct. Who shall convince them of the folly of national iniquity? Nations, old in wickedness, will not be changed to holiness or virtue.

I conceive that the root of all national vices is selfishness; which, operating in conquerors and governors, have induced them to make potency the criterion of equity; and war and revenue the foundations of their thrones. The great ones are cemented to their monarchs and leaders, by their incomes, rents, interests, banks, or other contrivances and inventions, to deceive and oppress the little ones of the nation.

It has been observed that the majority of clerks in the city of London, are obliged, from sheer oppression, to be *batchelors*. And according to Colquhoun about 20,000 miserable individuals of various classes and characters, rise every morning, without knowing how, or by what means they are to be supported during the day, or where, in many cases, they can lodge the succeeding night. It is also calculated, that one-third of the population of England, Scotland, and Ireland are *paupers*, who are broken down with labour and hardships, wretched and pitiable. A writer says, "That poverty and irresistible necessity to labour every day, dictates submission to the rich. That this irresistible necessity to labour; this long established and all pervading aristocracy of insolent wealth and rapacity over merit in poverty, has made slaves, beggars, or dependants of one-half of the people of England, by grinding the multitudes subordinately engaged in its astonishing manufactories, and extensive commerce, between them, as between two mill-stones. For whether the aristocracies consist of the proud *knee-distorting* master-cutler of Sheffield; of the proud *child-starving* master-silk-throwers of Derby, Nottingham,



Leicester, Congleton, &c. ; or the more proud and potent first rate *merchants* of the city of London ; their moral and physical effects on the human character in producing slavery, poverty, and degradation on the one hand, and tyranny, opulence and brutality on the other, are precisely the same."

Thus I have endeavoured to seek out and exemplify the chief causes of the wicked oppressions of men ; and they are resolvable into a selfish love and indulgence of power, wealth, and pleasure, acquired and supported by the sword and the law of interests, rents, unequal duties, taxes, and inheritances. May this testimony advance, and the Prince of Peace and Righteousness establish his mountain of love over all nations.

### SECTION 3.

## SUCH THINGS ARE UNSCRIPTURAL AND IMPIOUS.

Since all these accumulated evils arise from injustice, from the oppression of the poor, and incomes of the opulent, or from interests, rents, duties, and unjust laws and customs, framed by the avaricious and ambitious, therefore it may be said, Psalm 10 : " Why standest thou afar off, O Lord, why hidest thou thyself in times of trouble ? The wicked in his pride doth persecute the poor, and blesseth the covetous, whom the Lord abhorreth. He lieth in wait in secret places, as a lion in his den ; he lieth in wait to catch the poor. He doth catch the poor, whom he draweth in his net. He croucheth and humbleth himself, that the poor may fall by his strong ones. He hath said in his heart, God hath forgotten ; he hideth his face ; he will never see it. Arise, O Lord, lift up thy hand : break thou the arm of the wicked and evil man, seek out his wickedness till thou send none."

I really think, since God works by his saints and servants, that it is the duty of many of them to investigate the causes of the afflictions and sufferings of the poor and needy. It is the interest and duty of the rich and exalted to do it ; for they suffer, and perhaps as greatly as

those, whose labour and want enriches them. "Their sword, as says king David, Psalm 37, 14, [which pierces the poor] shall enter into their own heart." Besides, says he, (Psalm 41) "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble: the Lord will make his bed in sickness, &c."

Agur's prayer was very judicious; he was sensible that riches, as well as poverty, were very pernicious. Give me, said he, neither riches nor poverty; lest, being rich, proud, and full, I belie thee impiously, and say "who is the Lord," and so become atheistical: or lest being poor, I should steal, and lie, and then swear to it, taking the name of my God in vain.

Let the rich reflect that "wise men die, likewise the fool and brutish person perish, and leave their wealth to others; that their inward thought is, that their houses [and demesnes] shall continue for ever [in their lineal descendants]; and their dwelling places to all generations. They call their lands after their own name." But the inspired Psalmist adds—"This their way is their folly." See also Jeremiah, 17, 11.

The kingdoms of this world are not the kingdoms of our lord and his Christ, or the poor and fatherless; the afflicted and needy would be delivered out of the oppressive hand of the rich and powerful, and justice done to all, poor and wealthy, weak and potent, without respect persons. At present, the powerful oppress the imbecile; and the cunning cheat the honest, and simple; therefore, no wonder if the common folks cheat, steal, and counterfeit money. It may be said, in the words of David, Psalm 82: "All the foundations (political foundations) of the earth are out of course." They stand not on the sure foundation, the tried corner stone, refused by all the political builders of governments. And by refusing and rejecting this, (the sure and right foundation,) they are all out of course, and are wicked, oppressive, unjust, and anti-christian. Alas! they know not, neither will they understand, unless more pains be taken to inform them, by the friends of God, and of an oppressed world. They believe not practically, that "he who oppresses the poor, reproaches his maker: but he who has mercy on them, honoureth the Lord;" that they who stop their ears at

the cry of the poor, shall cry themselves [perhaps in everlasting wretchedness] and not be heard by the creator; and that he who oppresses the poor to increase his riches, shall surely come to want; to a worse want and poverty, than that which can exist in this world. They know that "the rich ruleth over the poor:" they love this power over them, and reflect not on the wicked motive that fascinates them to rule out of the love of God and of his human family. They do not consider that "as roaring lions and raging bears, so are wicked rulers over the poor people."

Hence their family possessions and national dominions have passed away, and changed masters, from age to age, and from generation to generation. "The king that faithfully judgeth the poor, (is Christ,) his throne shall be established for ever." "Rob not the poor, because he is poor; neither oppress the afflicted in the gate [of judicature]; for the Lord will plead their cause, and SPOIL THE SOUL that spoiled them." And he will give the *riches* of them, "who by usury or by interest has increased their substance, to those who will pity the poor," agreeable to Prov. 28, 8, (Isa. 10, 1, Jer. 22, 13.) The sins of Sodom are among us; even "*pride, fullness of bread, and abundance of idleness*" in the wealthy, who strengthens not the hand of the poor and needy; but "swallow them up" in their luxuries, &c. as the great fish eat up the small ones. "As the proud hate humility, so doth the rich abhor the poor." "The wicked in his pride doth persecute the poor;" when "they decree unrighteous decrees," and "establish iniquity by the law;" when they build their houses by unrighteousness, and their chambers by wrong;" when they use their neighbour's *service* without *sufficient wages*; when they "keep back their hire;" or when they make them pay more, in proportion to their property, than the opulent, in duties, taxes, navys, national services, and receive less than their armies, navys, manufactories, &c. as soldiers, sailors, and workmen.

Things would not have been thus, if man had not fallen out of God; and these things will not be so when the kingdoms of the world become the kingdoms of Christ. In the commencement of the coming of the kingdom of

Heaven upon earth, when God's will began among the first christians to be done on earth as it is in Heaven, "all the believers were so united together in love, that they had all things common; and sold their possessions and goods, and distributed them to all, as every man had need." *Mine* and *thine*, ceased to be used among them. *Our*, or *the Lord's* property was now used. Every one sought not his own, but neighbour's good, and the benefit of the whole. To vary from this principle of benevolence was an awful crime, if we might judge the greatness of crimes by the awfulness of the punishment. Ananias and Saphira were struck dead for lying, and keeping back part of the price of their property from the common stock. *Self*, in these two, was not wholly denied, nor the *cross* wholly taken up, nor *Jesus* only followed, or they would not have so loved their money, as to have coveted part of the price, and lied against the Holy Spirit that had moved them to put their wealth into a common stock. What an apostacy has succeeded this foretaste, of the milenial kingdoms of Christ upon earth! when wars shall wholly subside, and oppression cease.

But wo! to the rich, before these days come. For thus James, the apostle, wrote: "weep and howl ye rich men for your miseries that shall come upon you. Ye have heaped up treasure for the last days. Behold, the hire of the labourers, who have reaped down your fields, which you kept back by fraud, crieth: and the cries of them which have reaped, have entered into the ears of the Lord of Sabboath."



## CONCLUDING APPENDICE TO THE "PLEASURES OF CONTEMPLATION."

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THE forgoing remarks on the causes of "Popular Poverty," are certainly worthy the investigation of the first men in the United States, not excluding the President. And I do sincerely hope he will attend to my arguments in favour of amending our present mode of scholastic education, as also to encourage the organization of national and state seminaries, as recommended in the 4th edition of my "Charms of Benevolence," p. 94. When I remember the contrast between Mr. Monroe and the aggregate rulers of Europe, I cannot help recollecting the superb Roman Emperors, and the simple Cincinnatus. Our intelligent President will ride on his horse for miles without even a servant. What a noble pattern for his subordinate officers, who are too often slaves to what Pope calls "Pride, the never-failing vice of fools." Yet where, among the legitimates, will we find a man of his eminent abilities, one capable of composing even such a state paper as this gentleman composed the late war, for the purpose of organizing and arming the American militia, with a just equilibrium in defence of the Republic? The fact is, were all the legitimates collected in one group, they would not be equal to such a task. Indeed I know not one of them worthy of being compared to our present President, unless it is Alexander of Russia, whose urbanity is proverbial. I have read with much interest pieces in the *Aurora*, wrote with the view of correcting the present mode of civilization; but the author, whose name is Mr. Owen, though deserving a statue of gold for his excellent and benevolent remarks, little thought how futile it was to attempt to prevail upon those who live in elegant idleness upon the corruptions of society, freely to forego their ill-gotten prey. There is no city in United States I feel a more ardent desire that my arguments may be beneficial to, than Baltimore. When I remember General Washington, the father of his country, (oh that Bonaparte had imitated him) and behold his rising monument in Howard's woods, I cannot

help venerating the grateful Baltimoreans. When I contrast the retreat of Bladensburg with the battle of North Point, I cannot help admiring the brave Baltimoreans. Finally, when I experience their patronage and liberality, which I have more than in any other part of the United States, I cannot help expressing my grateful acknowledgements to the benevolent Baltimoreans, *the pride and honour of the American Republic*, the only one the ravages of monarchy and episcopacy has left in the whole world. No crime do I so much detest as bigotry, or want of liberality, whether in a nation, a city, or an individual: and no crime is more unreasonable and inexcusable in the sight of God. For instance, suppose seven children, the offspring of one of our most enlightened fellow citizens, were sent, while infants, to the following personages for tuition: the 1st, to the priests of the Grand Lama; the 2d, to the priests of Juggernaut; the 3d, to the priests of Mahomet; the 4th, to the Calvinists; the 5th, to the Armenians; the 6th, to the President of a certain college, in a certain city in the United States, which delicacy forbids me to mention; and the 7th, to Daniel Reese, the patriotic and intelligent principal of a large and popular seminary in Old Town, Baltimore. When these children become men, with their characters formed according to the passions and prejudices of their preceptors (which would be most assuredly the case) would it not be very wicked and ungenerous for them to dislike and despise each other because they totally and unavoidably differed in sentiment. And if we see the young collegian prate and pray, and preach and write in support of aristocracy, and sell his country the first opportunity to a royal knave! is it any wonder? is he not to be pitied? and are not those to blame who suffer such tory pedigogues to corrupt our youth, when it is in their power to put a stop to this growing evil, which is silently and slyly devouring the vitals of the body politic? But is it not unjust and cruel for our rulers supinely to behold our youth corrupted by a fatal and faulty education, and then forsooth punish them for bringing forth the fruit thereof, when it was in their power to remove the cause, and then the effects would cease? We see the force of early habits in the valour exhibited by the brave young Baltimorean,

(whom I would contrast with the above young tory) who sacrificed his life in defence of his native city the late war, while the same moment other young Americans in the state of —, were planing how they might sell their country to the royal foe. As I expect Howard's woods will, in following years, be the centre of Baltimore, I would beg leave to suggest whether it would not be judicious to have small pyrimidical monuments erected in memory of the heroes who died in defence of their city the late war, as well as the heroes of the revolution, surrounding the magnificent monument of their commander in chief, adorned with patriotic inscriptions and emblematical sculpture, and embowered with weeping willows, cypress, &c. About 7 years ago I published the following piece,\* with the view of stimulating the citizens of Philadelphia, to erect a monument to General Washington, with patriotic inscriptions, to remind our young citizens of the intrinsic value of civil liberty. But it proved abortive. The poem commences thus :

“Awake, my muse, the sad Columbian strain ;  
 Oh ! sing the triumph and the deathless fame  
 Of Washington ! the servant of his God,  
 The friend of man, his country's chiefest good.  
 For us he fought, he conquered and he died ;  
 “And e'en his failings, lean'd to virtue's side.”  
 Long toils for us republicans he bore,  
 But now he's dead, his virtues charm no more.  
 For all his perils, his fraternal pains,  
 What boon's return'd by us ? what fruit remains ?  
 Hardships, and toils, and pain for us he brav'd,  
 Our fathers, wives, and weeping infants sav'd ;  
 Sav'd from the hands of royal villainy,  
 And yet our base returns those villains see.  
 A Macedonian king more love display'd,  
 And built a statue to his horse's shade !  
 “Republican ingratitude” has gave  
 No such memorial to adorn his grave ;  
 Yet though no lofty monument or bust  
 Adorns the sod that hides his sacred dust,  
 Though his own countrymen no trophy gave,

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\* The apotheosis of Gen. George Washington.

Save a cheap tear, to decorate his grave,  
 The plaintive muse will a memorial give,  
 And bid his name revive—his virtues live.

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If we really believe civil liberty to be a great blessing, surely we should use every lawful means to transmit it to our posterity as a most sacred deposit, not regarding the hypocritical sneers of sanctimonious devotees. And all errors in the present education of our youth, which may prove fatal thereto, should be carefully exterminated. I hope Mr. Monroe will seriously consider the importance of this notification. He has now the power of doing much good ; may he use it with wisdom and beneficence ; he well knows that

“ Reading and writing are merely instruments by which knowledge, either true or false, may be imparted ; and when given to children are of little comparative value, unless they shall be also taught how to comprehend what is presented to their understanding, and to make a proper use of them.

“ When a child receives a full and fair explanation of the objects and characters around him, and when he is also taught to reason correctly, so that he may learn to discover particular or general truths, and to discriminate between truth and falsehood ; he will be much better instructed, although without the knowledge of one letter or figure, than those who are compelled to *believe* what it is impossible for them to comprehend, and whose reasoning faculties have been confounded or destroyed, by the violent distortion of reasoning, to purposes which reason can never reach, and which is most erroneously termed learning.

“ It is readily acknowledged, however, that the manner of instructing children is of importance, and deserves all the attention which it has lately received, and that those who discover or introduce improvements which facilitate the acquirement of knowledge, are important benefactors to their fellow creatures.

“ Yet the *manner* of giving instruction is one thing, the *instruction* itself another, and no two objects can be more distinct. The *worst* manner may be applied to give the *best* instruction. Were the real importance of both to be



estimated by numbers, the *manner* of instruction may be computed as *one*, and the matter of instruction to *millions*; the first may be considered only as the *means*, the last, the *end* to be accomplished by those means.

“ If therefore, in a national system of education for the poor, it be desirable to adopt the best *manner*, it is surely so much the more desirable to adopt also the best *matter* of instruction.

“ Either give the poor a rational and useful learning, or mock not their ignorance, their poverty, and their misery, by merely instructing them to become conscious of the extent of the degradation under which they exist. And, therefore, in pity to suffering humanity, either keep the poor, if *you now can*, in the state of the most abject ignorance, like the Africans in the West Indies, as near as possible to brute animal life, or at once determine to form them into rational beings, into useful and effectual members of the state.

“ Were it possible without national prejudice, to examine into the matter of instruction which is now given in some of our boasted new systems of instruction for the poor, it would be found as wretched and stupifying as any thing that could be purposely devised to confound the understanding and frustrate every effort of the intellect to exercise its power like a rational creature. In proof of this statement enter any one of the schools denominated national, and request the teacher to shew any of the acquirements of the children; and what is the kind of exercise they are called upon to exhibit. Is it what their faculties are best adapted to acquire or to comprehend? Is it any thing, which in their future course of life, can contribute to their support, to foster their industry, or inform their understandings? Unhappy disciples of blind authority, of systematized ignorance, fanaticism, and infatuation! The teacher questions children in matters of theology, on subjects upon which the most profound erudition cannot make a rational reply; upon which every day opinions are dividing, and sects splitting to more numerous and extravagant systems, which at every new divergency appears to take a bound more remote from the primitive simplicity and natural humility which the most sublime of all subjects should inspire: yet the teacher

proceeds as gravely with his interrogatories, as if the mere repetition of words was the comprehension of ideas or of facts ; the children too, answer, they answer readily in the very words that they have been previously exercised ; and no parent can, it must be confessed, answer with more exactness, though it is also equally true that the *parent* and the *child* equally understand, and are equally competent to explain the lessons which they have been exercised in ; this surely cannot be called education, it is a most crying mockery—and this mockery of learning is all that is required.

“ Thus the child whose natural faculty for comparing ideas, or whose rational powers shall be soonest destroyed, if at the same time he possesses a memory to retain incongruities without connection, will become what is termed the first scholar in the class ; and three-fourths of the time which ought to be devoted to the acquirement of useful instruction, is really occupied in destroying the mental powers of those unfortunate children.

“ To those who are accustomed attentively to notice the human countenance, from infancy to age, in the various classes and religious denominations of the British population, it is truly an instructive, although a peculiarly melancholy employment, to observe in the countenances of the poor children, in these schools, the evident expression of mental injury derived from the well intentioned, but most mistaken plan of their instruction.

“ It is an important lesson, because it affords another and a recent and striking example, in addition to the millions of others, which all history and experience record, of the ease with which children may be taught to receive *any notions*, and thence acquire any habits, however contrary to their real happiness. Great abhorrence is excited by the late narratives of the rites and ceremonies performed at Juggernott, in India ; but are not the unfortunate people who partake in that worship taught, that those rites and ceremonies are not only proper but laudable. Were they not, when their minds were first opening, instructed in this idolatry, and can they be blamed who being so taught, and subjected to reproach, or punishment, or persecution through life ; or to banishment from society, and without any chance of being re-

ceived into any other society, if they should deny or dare to utter any other opinions than those which they have been taught—can they be blamed or hated, when under such a terrible and intolerant system, they do not entertain opinions concurring with other men and other nations taught differently from them. They are objects indeed of pity and commiseration—but a little dispassionate consideration would teach us to say also that *charity should begin at home* ; for with all our boasted intellectual light, we are only a little less in the dark than the worshippers of Juggernaut.

“ To those trained to become truly conscientious in any of the diverse and innumerable opposite opinions which distract the world, this free exposure of the weakness and inconsistency in which such individuals have been instructed, may at first create feelings of dissatisfaction or displeasure, probably in some extremely fanatical sensations of horror ; and these sensations will be acute and poignant, possibly violent even to wrath, sufficient to kindle flames and construct racks ; this will be proportioned too, to the obvious and irresistible evidence, on the disclosure of those errors is founded. But it is at the same time satisfactory and consoling to know, that this intense subjection to the tyranny of forced opinion, and the cruel application of the education of the poor to the support of a particular sect, so as to become hostile to every other sect, has produced a lively feeling of apprehension, and produced a spirit of inquiry, which though arising out of the prejudices of sects, or the spirit of sectarian-opinion, has as is usual in all inquiries once boldly and honestly undertaken, resulted in the developement of truths and judgments which promise to produce the best effects on society at large, and to promote a more correct and general impression as to the established modes of education, and the errors which have prevailed as to the dominancy of partial instruction in forming the early opinions and habits.

“ If men will think calmly on those subjects ; if they will re-examine their own minds, and the minds of all around them, they will soon become conscious of the absurdities and inconsistencies in which their forefathers have trained them ; they will then abhor the errors by which they have been so long abused, and with an ear-

ness not to be resisted, they will exert their utmost faculties to remove the cause of so much misery to man.

“No one, it may be supposed, can now be so defective in knowledge as to imagine, that it is a different human nature, which, by its own power, forms itself into a child of ignorance, of poverty, and of habits leading to crime and to punishment ; or into a votary of faction, claiming distinction from its folly and inconsistency ; or to fancy that it is some undefined, blind, unconscious process of human nature itself, distinct from instruction that forms the sentiments and habits of men of commerce, of agriculture, of law, of the men of the church, army, and navy, or of the private and illegal depredator on society ; or that it is a different human nature which constitutes the societies of Jews, of Friends, and all the various religious denominations which have existed or which now exist.

“No ! human nature, save the minute differences which are ever found in all compounds of the creation, is one and the same in all ; it is without exception universally plastic, and by judicious training, the infants of any class in the world may be readily formed into men of any other class ; even to believe and declare that conduct to be right and virtuous, and to die in its defence, which their parents had been taught to believe and say was wrong and vicious, and to oppose which those parents would also have willingly sacrificed their lives.

“*Whence then* the foundation of your claims, ye advocates of superiority of the early prepossessions of your sect or party, in opposition to those taught to other men ? Ignorance itself at this day might almost make it evident that one particle of merit is not due to you for not possessing those notions and habits which you now the most condemn, any more than you may claim merit for speaking the language to which you have been accustomed ; and you might, with the same justice, condemn them to worldly reproach and eternal torments for not speaking the same language you do, as for entertaining ideas, or opinions, or notions different from yours. Ought you not, then, and will you not have charity for those who have been taught a different language or different sentiments and habits from yourselves ? Let all men fairly investigate this subject for themselves ; it well merits



their most attentive examination ; they will then discover that it is from the errors of corruption, misinstructing the young mind, relative to the true cause of early prepossessions, that almost all the evils of life proceed.

“ Whence, then, ye advocates for the merit and demerit of early impressions of opinion, do you derive your principles ? How many of you have ever dared to think freely ? How many of you have ever examined yourselves, and sought to know the foundation of your pretensions to disparage or to hate your fellow men, merely for being born in some other society, or taught by other teachers, or believing differently from what you believe ?

“ Let this system of misery be seen in all its deformity ! It ought to be exposed ; for the instruction which it inculcates at the outset of forming human character, is destructive of that genuine charity, which can alone train man to be truly benevolent to all other men. The ideas of exclusive right in opinions, which are independent of physical evidence, that consequent superiority which men have hitherto been taught to attach to the early sentiments and habits in which they have been instructed, and in which, although there are ten thousand different classes, each disagreeing from every other, every one class assumes to itself the exclusive superiority in itself, and a general superiority, or worse in several degrees over all the others ; these are the chief causes of disunion, hatred, envy, and uncharitableness throughout society ; this is the true revolt of fallen angels against the God who has given man this earth to be to him a heaven, but which this baleful system converts into a place of sin and torment, and weeping, and wailing, and misery.—Such a system—such notions are in direct opposition to pure and undefiled religion, nor can they ever exist together ; while one exists man will continue to be miserable, to the great portion of the human race this earth must be a pandemonium. Remove this afflicting system, men will then not hate each other, and this earth will become a paradise—a fit place of preparation for an immortality worthy of the Creator of all things.

“ The extent of the misery which is generated by the prevailing system, cannot however be very long conceal-

ed ; the eyes of mankind are already cleansed from the dark film which obscured their mental vision ; and imposition of every kind is hastening fast to the same grave in which so many errors have been buried during the last four centuries ; every age may seem to be only a step, but the steps must become strides, and augment their pace on every succession like the law of gravitation ; this gross system of ignorance on which the system of misery has been raised, is unveiled ; it stands exposed to the world on its proper foundation ; and so exposed, its supporters must shrink from the task of vindicating the misery of man, as necessary to the glory of a beneficent and ineffable God ; the weapons of terror no longer appear formidable, and although the followers of those who suffered and whose suffering overthrew the pile and the torture, and cast broad open the dungeons of a devilish system, have travelled into the same path and restored to the enginery of fear, without hope and pains, without limitation of time ; each has become still less wicked ; though there are who would still renew all that was most fell and afflicting, to maintain their worldly power and their worldly avarice ; but no rational mind will now be found to give such a system support ; and the most hardened and cruel are forced to relent or to dissemble and affect, if they do not feel goodness, and charity, and love of all men.

“ Having exhibited the errors on which ignorance has erected the systems by which man has been governed, or compelled to become irrational and miserable ; and having laid an immoveable foundation for a system devoid of that error, and which, clearly comprehended, and adopted in practice, must train mankind to think and act towards others, as they would wish others to think and act towards them : we proceed further to explain this system without error, and which may be termed a system without mystery.

“ As then children collectively may be formed into any characters, by whom ought their characters to be formed ?

“ The kind and degree of misery or happiness experienced by the members of any community, depend on the characters which have been formed in the individuals

which compose the community. It becomes then the highest interest, and consequently the first and most important duty of every state, to form the individual characters of which the state is composed. And if any characters, from the most ignorant and miserable, to the most rational and happy, can be formed, it surely merits the deepest attention of every state to adopt those obvious means by which the formation of the latter may be secured, and that of the former prevented.

“ It follows, that every state, in order to be well governed, ought to direct its chief attention to the formation of character; and that the best governed state will be that which shall possess the best national system of education.

“ And, under the guidance of minds competent to its direction, a national system of training and education may be formed, to become the most safe, easy, effectual, and economical instrument of government that can be devised. And it may be made to possess a power equal to the accomplishment of the most grand and beneficial purposes.

“ It is, however, by instruction only, that the population of the world can be made conscious of the irrational state in which they now exist, and until that instruction is given, it is premature to introduce a national system of education, although it will be the duty of every community, great or small, to adopt and pursue such means as may prepare the minds of men for the adoption, by continually pressing upon the minds of persons of all ages, and particularly the young of both sexes, the comfort derived from promoting the good of others.

“ But to whom can such arrangements be submitted? Who is he that is so much above the passions of the world as to be a fit judge? Melancholy indeed is the reflection! But it must not be spoken to—the prejudices—the conspiring bodies of men, who, while they are taught to hate each other—are also organized to keep mankind elapsd under mental and moral subjection—degraded by being taught to shut their eyes against the light of reason, and grope through darkness with their eyes open—they must be spoken to—they must be confronted by truth; the system that every where bears down man in degradation must be exposed—it must be

judged, but shall the commercial character be the judge, in whose estimation to forsake the path of immediate individual gain, would be to shew symptoms of a disordered imagination? For the children of commerce have been trained to direct all their faculties to buy cheap and sell dear; and consequently, those who are the most expert and successful in this wise and noble art, are, in the commercial world, deemed to possess foresight and superior acquirements, while such as attempt to improve the natural habits, and increase the comforts of those whom they employ, are termed wild enthusiasts.

“Nor yet are they to be submitted to the mere men of law; for they are necessarily trained to endeavour to make wrong appear right, or involve both in a train of intricacies, and to legalize injustice.

“Nor are the mere leaders of political parties, or their partizans, for they are embarrassed by the trammels of party, which mislead the judgment, and often constrain them to sacrifice the real well-being of the community and of themselves to an apparent, but most mistaken self-interest.

“Nor to those who are termed heroes and conquerors, or their followers; for their minds have been trained to consider the infliction of human misery and the commission of military murders a glorious duty, and almost beyond reward.

“Nor yet the fashionable or splendid in the eyes of the world; for these are from their infancy trained to deceive and be deceived; to accept shadows for substances; and to live a life of insincerity, and consequent discontent and misery.

“And still less are they to be exclusively submitted to the professional expounders and defenders of the various opposing religious systems throughout the world; between whom and the heroes it will not be easy to decide which has produced the greatest misery to mankind; for how many thousands of these are actively engaged in propagating the notions of phrenzy and the raving of minds disordered among mankind; spreading abroad hatred of all who are educated contrary to their particular notions; defacing and deforming the charms of creation, by substituting terror and misery for the happiness



and hope which ought to cheer and delight life ; who seek to bind man in misery, in order to make them dependent on those who, however they affect to conceal the idea, in effect assert the doctrine, that through each of them alone is future happiness to be obtained.

“ Nor should it ever be lost sight of to inculcate this truth equally to the rich in order that they may not forget themselves, and to the poor that they may not forget what is due to them by society ; that, as all wealth owes its source, its supply, and its continuance of value to human labour ; that without labour there would be neither subsistence, nor comfort, nor society itself ; that men would be no better than savages in a soil uncultivated ; and that arts and sciences themselves must be extinct, if the hand of labour did not support them, by providing those riches which produce the activity of commerce, and the circulation of health and prosperity in all nations. It should also be kept in mind, that the far greater part of the population of this and of every other country belong to or have risen from the labouring classes, and that by them the happiness and comforts of those who are independent of personal labour, not excluding the very highest, are essentially influenced ; this requires to be more particularly enforced, because it goes to resist a very pernicious practice in all families, rich and poor, that of depreciating the industrious and labouring people as an inferior class of beings ; but this is particularly the case in families which keep servants, who are too generally permitted to form the character of children ; this is an evil which has deeper effects and more mischievous consequences than may be supposed by those who are not accustomed to trace effects back to their causes, with due attention in the progress of the mind from infancy to youth. It is indeed impossible that children in any situation can be correctly trained, unless those who surround them from infancy are previously well instructed ; mothers who nurse their own children, and watch their mind's growth, are always rewarded in the health and habits of them ; those who entrust them to nurses, independent of the insensibility and loss of felicity to the mother, she must be fortunate who happens on a nurse of the necessary temper, and health, and habits, adapted to give the first happy

impressions to infancy; and the value of good servants to those who have experienced the difference between good and bad, can be duly appreciated, and the effects upon children easily estimated.

“Let any man of reflexion examine for himself these questions—Of what benefit is it to the moral good of men well or ill-informed, but more particularly the latter, to engage their minds in the discussion of tenets, upon which the most learned cannot come to an agreement, but upon the disputes concerning which the greatest afflictions are produced!—and what would be the effect on the happiness of mankind, if instead of disputing about metaphysical subjects, the mass of society was taught to regard practical morality, and that divine sentiment which calls upon all men to do towards others, as they wish others to do towards them? Would not society profit by this change of practice?

“The only certain criterion of truth is its agreement and constant consistency with itself: it remains one and the same under every view and comparison of it which can be made; while error cannot stand the test of such investigation and comparison, because it ever leads to absurd conclusions.

“Those whose minds are equal to the subject will, ere this, have discovered that the principles in which mankind have been hitherto instructed, and by which they have been governed, will not bear the test of this criterion. Investigate and compare them: they betray absurdity, folly, weakness; hence the infinity of jarring opinions, dissensions, and miseries, which have hitherto existed.

“Had any one of the various opposing systems' which until this day have governed the world, and disunited man from man, been true, without any mixture of error; that system very speedily after its public promulgation, would have pervaded society, and compelled all men to have acknowledged the truth.

“The criterion, however, which has been stated, shews that they are all, without exception, in part inconsistent with the works of nature, that is, with the facts which the great Author of the Universe has established around us. Those systems, one and all, must therefore contain

some fundamental errors, and it is an utter impossibility that man can become rational, or enjoy happiness which otherwise his nature is capable of attaining, until those errors shall have been exposed and annihilated.

“Each of these systems contain some truth with much more of error ; hence it is that no one of them has gained, or is likely to gain universal consent or adoption ; but continue to present such contradictions, and distractions, and disagreements, as the world has never before seen, and which are calculated to multiply, rather than decrease in number, since habits formed from the universal variation of climate and situation, must have an influence on that which is not so explicit and definite as to be at once comprehensible to the senses—which are the same in all the species.

“The truth which the several systems possess, serves to cover and perpetuate the errors with which artifice has associated and connected them—but those errors are most obvious to all such as have not, from infancy, been taught to receive them ; and wherever they spread will be subject to the influence of other notions, which have been in existence antecedently to their being offered to attention.

“In proof of this, ask in succession those who are esteemed the most intelligent and enlightened of every sect and party, what is their opinion of every other sect and party throughout the world. Is it not evident that, without one exception, the answer of each will be, that they all contain errors so clearly in opposition to reason and equity, that he can feel only pity and deep commiseration for the individuals whose minds have been thus perverted and rendered irrational ? And this reply they will make, unconscious that they themselves are of the number whom they commiserate.

“The doctrines which have been taught to every known sect, combined with the external circumstances, by which they have been surrounded, have been directly calculated, and could not fail to produce the characters which have existed ; and the doctrines in which the inhabitants of the world are now instructed, combined with external circumstances by which they are surrounded, form the characters which at present pervades society, and must

continue to do so, so long as the interests of sects continue to be preferred to the good of the species; and that there are classes of men who derive all their power, from the influence which this pernicious spirit secures to them, at the expense of human happiness and the distractions of the whole earth.

“The doctrines which have been, and which are now taught throughout the world, must necessarily, I repeat it, create and perpetuate, and they do create and tend to perpetuate, a total want of charity among men. They disunite nations, they disunite states within themselves; they have desolated whole regions, and extirpated nations; they maintain a perpetual feud, wherever they obtain any predominance; and they destroy happiness, and produce enmities, and hatreds, and afflictions in families; they separate neighbours, and cause the inhabitants of the same tenement, each to consider the other in a state of abhorrence and execration; they generate superstition, bigotry, hypocrisy, hatred, revenge, wars, and all their evil consequences. For it has been, and continues to be a fundamental principle in every sect or system hitherto taught, with exceptions more nominal than real;—“That man will possess merit and receive eternal reward by believing the doctrines of that peculiar system, which each several teacher entertains; that whoever disbelieves them will be eternally punished for that disbelief—that all those countless millions, who throughout all former time, have not been taught to believe those tenets, known only to later ages or to modern times, must be doomed to eternal misery.”

The liberal, benevolent, and intelligent reader will see in the antecedent “CONTEMPLATIONS,” many precious truths well worthy his most serious investigation, notwithstanding the desultory manner in which they are introduced; but bigoted, supercilious, and prejudiced men, however learned and eloquent they may be, will see nothing but deformity therein, because their own caricatures are exhibited in miniature. There are many great men in these United States, blessed with capacious and comprehensive minds, who I well know will with the most superficial glance, see the great importance of many of these simplified truths; and may I not humbly hope they will improve, enlarge, and illustrate the same, and re-ex-



hibit them to the inspection of their fellow citizens. They well know, that those who have the ability, opportunity, and power to do good and remove evil, and do it not, to them it is sin. With distinguished deference, I will take the liberty to apply the above notification to every liberal, benevolent, and intelligent person, to whom this work may happily be presented, but particularly Mr. Monroe, our present President of the United States; Mr. Jefferson, late President; Dr. Logan, late Senator; and Gen. Jackson, the patriotic defender of his country's rights and liberties. I mention the names of these illustrious characters, as I know many of these truths re-exhibited by them, would have double weight with their compatriots, and as I expect they will put some of our theories in practice. These men\* appear to me like the works of nature at once simple and sublime! And what makes them appear so amiable and estimable in my sight, is the great contrast I see between them and many of their subordinate officers, I may add, subalterns, who, when clothed with a little brief authority, too often display to popular animadversion and contempt, their foolish pride and want of common sense. A vain coxcomb arrayed in military blue and scarlet, fringed with flowers of gold, appears to me like a jack-ass, ornamented with the tinsel and trappings of royalty. Such contemptible vanity, the antipode of virtue, is beautifully displayed by POPE:—

“Honour and shame, from no condition rise;  
Act well your part: there all the honour lies.

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\* The above eulogium I think is just; at any rate, I know it is disinterested on my part, as I never received, neither solicit nor expect any favour from any man in church or state. I am a partizan to neither. “PRINCIPLES, NOT MEN,” is my motto. Indeed there are too many greedy, ignorant, vociferous, unprincipled office-hunters already in the United States, who begin to corrupt our elections, and dishonour our national and state councils, while eminent talents, and modest merit, blush unseen and unnoticed in the shades of obscurity. Such selfish and ambitious ignoramus's, have always been the primary cause of the annihilation of all ancient and modern republics. Am I not, therefore, correct in recommending my compatriots, to use all lawful means, to guard with watchful care, the sacred palladium of their liberty and independence. BEHOLD a Prince Regent recently spending, for one single superb entertainment, \$10,000 of the poor deluded people's money; while they themselves are driven to the brink of individual starvation and national bankruptcy, by KING-CRAFT! and its auxiliary PRIEST-CRAFT!!! I say BEHOLD and BEWARE.

Fortune in men has some small diff'rence made ;  
 One flaunts in rags ; one flutters in brocade ;  
 The cobbler apron'd, and the parson gown'd ;  
 The friar hooded, and the monarch crown'd.  
 ' What differ more (you cry) than crown and cowl ?'  
 I'll tell you, friend ! A wise man and a fool.  
 You'll find, if once the wise man acts the monk ;  
 Or, cobbler like, the parson will be drunk ;  
 Worth makes the man, and want of it the fellow ;  
 The rest is all but leather or prunella.

Stuck o'er with titles, and hung round with strings,  
 That thou may'st be by kings, or whores of kings.  
 Boast the pure blood of an illustrious race  
 In quiet flow from Lucrece to Lucrece :  
 But by your father's worth if your's you rate,  
 Count me those only, who were good and great.  
 Go ! if your ancient, but ignoble blood,  
 Has crept through scoundrels ever since the flood :  
 Go ! and pretend your family is young ;  
 Nor own, your fathers have been fools so long.  
 What can ennoble sots, or slaves, or cowards ?  
 Alas ! not all the blood of all the Howards."

Such feminine affectation is surely one among many of the deleterious fruits of a faulty and a futile education. Was my power equal to Mr. Monroe's, such vices, as well as those of monarchy and episcopacy, should be exhibited, in order to be execrated by our youth, not only in books and on monumental stones, but also in school rooms and places of public resort and amusement through the United States, while the opposite virtues should be inculcated and enforced in golden capitals. O ! may he be in magnitude to these rising states, what Lycurgus was in miniature to Sparta.

Though the American population are the most enlightened, that is or ever was in the world, yet it is self-evident to those who can see the cause, as well the effects of our moral corruptions, (a glimpse of which is only given in the antecedent pages,) that we need a patriotic and an enlightened reformer, almost as much as the people of Sparta.

## EXPLANATION OF THE FRONTISPIECE.

AS the phenomena of water spouts display, in a distinguished manner, the "beauties and benefits of nature," which will appear obvious to every one who appreciate the great utility of rain : I have, therefore, exhibited one in our frontispiece, as seen off the river of Cape Fear; and I will beg leave to illucidate the same by the following description of water-spouts, in general, from my "Intellectual Telescope, page 91 :

"Eddies, or whirlpools, are produced in the air, by its contrary currents ; these easily whisk up light bodies, as dust, hay, or straw ; in the deserts of Africa and Arabia they sometimes whirl up a body of sand, and bury alive whole caravans of travellers ; upon land they also seem to roll together the clouds, and condense them one upon another, darting down a syphon or spout, even tearing up trees, and pouring down a sudden inundation of waters. At sea it is, perhaps, these whirlwinds alone that produce the water-spout, so dreadful to mariners, and so astonishing to the observers of nature. This curious phenomenon is common in the tropical seas, and sometimes it is seen in our own ; in the spot whence it ascends the water is observed to be agitated, and to rise above its level, with a froth or mist about ; the mist is then whirled about with amazing rapidity, and ascends to the clouds in a column or canal, as thick as a man's finger, his arm, or sometimes his whole body ; when it has reached the cloud, which hangs over it, it spreads out like the mouth of a trumpet, and mixes with it, or perhaps it sometimes in this way it altogether produces the cloud of itself : the canal, or spout, in its ascent, sometimes rises perpendicularly, at others obliquely ; sometimes it is bent, sometimes it is broken, and will join together again ; if the cloud be carried along, the canal follows it ; all which seems to shew, that it is entirely under the influence of the whirlwind, and produced by it alone. They are

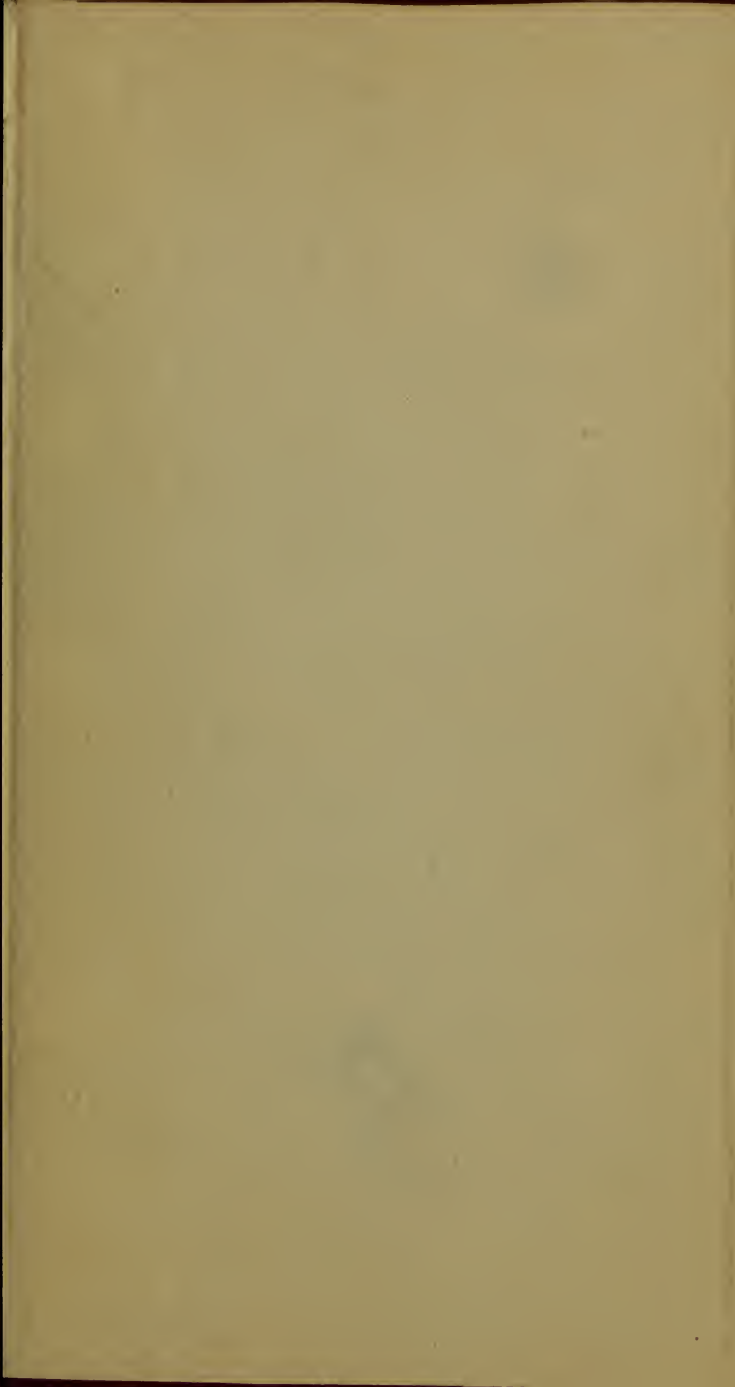
sometimes observed in a calm weather, but we know not how the winds may be raging in the upper regions of the air ; whirlwinds are quite local tempests, and sometimes their force is confined to a very little space. These water-spouts last for several minutes, the canal then lessens by degrees till it vanishes, and the sea about it resumes its level. If one of these fall upon a vessel, its waters are sufficient to break down its rigging, or sink it in the deep; it is said, however, that ships of any force usually fire their guns at them, loaded with a bar of iron ; and if so happy as to strike them, the water is instantly seen to fall from them, with a dreadful noise, though without any further mischief."











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